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(WORLD'S FAIR SOUVENIR.)

D. L. MOODY VS. HENRY VARLEY

AT

WORLD'S FAIR

ON

Nature of Christ's Atonement; *etc*

OR,

A SHORT TREATISE ON MODERN
LATITUDINARIANISM.

BY

W. RILANCE,

Methodist Minister of Montreal Conference, Canada.

Author of "Criticisms on Christian Science."

This may be considered a reply to the digressive part of Mr. Varley's sermon on "Christ's Coming Kingdom." See page 18 of this work.

At This Book contains as well, in Part II., a reply to Mr. Varley's World's Fair addresses on "Christ's Coming Kingdom; or, Second Adventism," by the same author.

TORONTO:

WILLIAM BRIGGS.

C. W. COATES, Montreal.

S. F. HUDESTIS, Halifax.

1894.

"Can two walk together except they be agreed?"

—AMOS iii. 3.

"Their witness agreed not together."

—MARK xiv. 56.

Entered, according to the Act of the Parliament of Canada, in the year one thousand eight hundred and ninety-four, by WILLIAM BRIGGS, Toronto, at the Department of Agriculture, Ottawa.

DEDICATION.

To the three thousand* who listened, with apparent surprise, to the false doctrine presented by Mr. Henry Varley, of London, Eng., on the afternoon of Sabbath, October 22nd, 1893, in Centre Music Hall, Chicago, Ill., is this book dedicated, with the earnest prayer that God may check the forces of error set in motion on that occasion, and that all may be led to "glory" in nothing "save in the cross of our Lord Jesus Christ."

W. R.

* If any of you wish to write to me, my address is Clarenceville, P.Q., Canada. I will be glad to hear from you in confirmation, or otherwise, of what I have written on this subject.

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PREFACE.

THIS book is a child of Providence. When my wife and I fell into the line of fashion to "go to the Fair," and started for Chicago last October, I had no more idea of hearing Mr. Varley and writing a reply to him than I had of a flight to the moon. If Mr. Varley had confined himself to the subject announced, viz., "Christ's Coming Kingdom," there would be no reply from me, for I went to hear him fully prepared to give him great latitude on a subject about which divines in all ages have differed so much. But when he tried to sweep away the foundation of our hope and the panacea for the world's hurt, by utterly repudiating the vicarious sufferings of our Lord, it became unbearable.

I wish to ask the reader's consideration as follows: Should it occur to you, at times, that the treatment of the different subjects is too meagre, and that my arguments are not carried out to their full length, I ask you to consider the vast number of subjects introduced by my opponent, and of the limited space at my disposal, though thribbled from its original design, and thus the impossibility of treating each theme in its fullest extent.

You cannot bring the world into a nutshell!

W. R.

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INTRODUCTION

BY

REV. W. I. SHAW, M.A., LL.D.,

Principal of Wesleyan Theological College, Montreal.

How many attended the World's Fair of 1893, not only to see the latest developments of physical science, but also to hear some new thing, something newer than the last in religious thought! What with Parliaments of Religion, and all kinds of propagandism, good, bad, and indifferent, this popular demand was amply met. One phase of these movements has happily caught the attention of the Author of this work, a type of religious teaching combining antinomianism, premillennial adventism, and theological vagaries so abandoned as to be without a name. Little interest need be aroused in these teachings by themselves, but in view of their pernicious and insinuating influence, I think it most opportune and gratifying that to a Canadian Methodist minister it is given to meet and resist their advance and to refute their claims.

I write thus approvingly without seeing the Author's manuscript; but having seen the outline of his argument, and knowing how safe and correct is his theological attitude, I cheerfully express my sympathy with his undertaking, grateful as well that, amid the heavy cares of pastoral work, he can give time to the continued study of theological science.

W. I. S.

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WAYSIDE NOTES.

IT was a fact which met with profound admiration, and provoked expressions of gladness, from world-wide Christendom when Mr. D. L. Moody announced his heroic intention of holding evangelistic services at Chicago during the six months of the World's Fair. Right loyally did he carry out his intention to the very end with unflagging energy. The effort was alike worthy of the man and commensurate with the largest and grandest Fair the nations have ever produced, or probably will produce for many a day to come. I have frequently thought, since coming home, that those services had much to do in keeping good order in the city, and giving the people so much good cheer as beamed on many faces.

" 'Tis religion that can give
Sweetest pleasures while we live ;
'Tis religion must supply
Solid comfort when we die."

In carrying out his plans he secured music halls, theatres, institute places, tabernacles, S. S. buildings, Gospel tents, and a Gospel-waggon, which, with scores of churches placed at his disposal, made up the number of one hundred and five places where services were held on Sabbaths, and in the major part of them through the week. The average daily expenditure was from \$800 to \$1,000. A large part of this expenditure was for rents of public buildings other than churches ; for, be it said to the credit of the generous-

hearted trustee boards of the churches, as far as I could judge, they gave up, in many instances, even the collections to the general fund of the *evangelistic movement*.

Chicago is well supplied with churches, having no less than five hundred places of worship. It is correspondingly well supplied with ministers of all denominations. Amongst them are some of the most distinguished ornaments of the American pulpit, some of whom are from Canada. Notwithstanding this extensive supply of ministers belonging to the city, the hero of the effort thought it wise to call in help from abroad. That was quite in keeping with the spirit of a World's Fair, viz., "The best from the nations." Be that as it may, as to "the best," undoubtedly he succeeded in getting many able men to preach to the masses, as the following list, furnished me by the kindness of Mr. Moody himself, will show :

THE BIBLE INSTITUTE,

CHICAGO, Dec. 7, 1893.

REV. W. RILANCE,
Clarenceville, Canada.

DEAR BROTHER,—Mr. Moody has asked me to give you the information desired by your letter.

Commencing in May, the chief fellow-workers with Mr. Moody in the special evangelistic meetings have been Dr. John G. Paton, for one address ; Rev. Hubert Brooke, of Reading, England ; Rev. Geo. H. C. McGregor, of Aberdeen, Scotland, and the Rev. Chas. Inwood, of Dublin, Ireland, who conducted a ten days' convention on the lines of the Keswick convention in England ; Rev. John McNeill arrived about the 24th of May and remained until the end of October ; the Rev. Henry Montgomery, of Belfast, Ireland ; the Rev. Theodore Cuyler, one Sunday ; Rev. Thos. Spurgeon, of London, for about ten days ; Rev. B. Fay Mills, for three or four days ; Mr. Ferdinand Schiverea, five months' tent work ; Dr. A. J. Gordon, of Boston, for the

month of July ; Rev. Pasteur Theodore Monod, of Paris, for about three weeks ; Rev. R. G. Pearson, of Ashville, N.C., for July ; Mr. John Scroggie, of Scotland ; Mr. Richard Hill, of Scotland ; Maj. D. W. Whittle, for about four months ; Rev. H. M. Wharton, of Baltimore, Md. ; Rev. A. C. Dixon, of Brooklyn, N.Y., and Rev. Adolf Stoecker (Court Preacher to the late Emperor of Germany, who preached in German), during the month of September ; Rev. John Hall, D.D., of New York ; Dr. Geo. F. Pentecost, for about ten days ; Rev. J. Wilbur Chapman, about ten days ; Dr. A. T. Pierson, for three or four weeks ; *Mr. Henry Varley* (italics mine), of London, during September and October ; Rev. Geo. C. Needham ; Rev. John Robertson ; Dr. John Riddell, of Glasgow, Scotland ; Dr. J. Monro Gibson, of London ; Rev. Joseph Cook, of Boston, for one address ; Maj.-Gen. O. O. Howard ; Rev. C. I. Scofield and G. W. Briggs, of Texas ; Mr. and Mrs. F. T. Pierson ; Rev. Mr. Skoogsbergh, for work among the Swedes, and Rev. Niclaus Bolt, for the Germans.

The singers were : Mr. Sankey, for about two months ; Mr. D. B. Towner, for the whole six months ; J. H. Burke, about five months ; F. H. Jacobs, about four months ; T. H. Atkinson, about four months.

The male and female quartettes were from the Institute. Most of the students took part, in a more or less prominent way, in the work. We had only one Gospel-waggon, which was in charge of Mr. Higgins.

I hope I have given satisfactory replies to the questions that you proposed, and would be glad to help you in any other way that I can.

Sincerely yours,

R. A. TORREY.

The above mention of the Gospel-waggon work under the charge of Bro. Higgins, brings to my remembrance our experience in street preaching at Chicago.

At the Bible Institute, on Sabbath evening, October 15th, as a young Presbyterian minister from the west and

I were in conversation about the grandeur of Heb. iv. 16, there came an urgent request from the leader of the Gospel-waggon work that Mrs. R. and I should join his workers that evening.

In a few minutes about a dozen of us were seated in the waggon bound for the slums of the city. Our metal was soon tested, as mention was made by one of the party of the persecutions of former evenings when the hose was turned on them, stones thrown at them, etc. We banished all approaches of fear, however, by striking up in song :

The Gospel train is coming,
I see it just at hand ;
I hear the car wheels rolling
And rumbling through the land.

CHORUS.—Get on board, sinner, get on board ;
Get on board, sinner, there's room enough for all.

The fare is cheap, and all may go,
The rich and poor alike ;
No second-class upon the train,
No difference in the fare.

She's nearing now the station,
O sinner, don't be vain,
But come and get your ticket,
Be ready for the train.

When we arrived at the place for service the little portable organ was lifted to the door of the waggon, and Bro. H. took his seat at it and led in song—all joining in. In a few minutes a large number of people, young and old, big and little, gathered on the sidewalk and around the waggon to see and hear what was going on. All of the workers, male and female, took part, and we had a good

* I ha
mention

time for about an hour. In response from the auditors, there seemed to be deep meditation and close attention to the different themes presented.

" Beside all waters sow,
The highway furrows stock,
Drop it where thorns and thistles grow,
Scatter it on the rock."

Centre Music Hall was especially attractive during the week, when mid-day services were conducted by Messrs. McNeill and Moody. The former generally preached at 11 o'clock and the latter at 12 m., closing at 1 p.m. The large building, capable of holding three thousand people, was usually packed.

Bible Institute, near La Salle and Chicago Avenues, also was an important place at mid-day hours through the week, because of lectures which were delivered there on various theological subjects by men of note.

I refer to these things that the reader may have a bird's-eye view of the magnitude of the work carried on, and hence the amount of harm a speaker may do by advancing views which are unscriptural, which I claim Mr. H. Varley did on the afternoon of Sabbath, October 22, in Centre Music Hall. The harm is especially great when such views are advanced under the auspices of orthodoxy.

Christ's words, in that inimitable Sermon on the Mount, come in here: "If, therefore, the light that is in thee be darkness, how great is that darkness." (Matt. vi. 23.)

I must confess that on arrival at Chicago (in company with Rev. Dr. Griffith,* of Kingston, and our wives, also Rev. F. C. Reynolds,* of Gananoque, Ont.), and seeing Mr.

* I had met with these brethren before. I wish, however, to mention the hazardous voyage I experienced, some years ago, with

Varley's name on Mr. Moody's printed programmes for Sabbath preaching services, I felt some prejudice against hearing him because of his reported Plymouthism of years ago, and concluded not to waste my time by so doing.

When, however, the programme for the next Sabbath came out, and he was announced to preach on "Christ's Coming Kingdom," I concluded to go and hear him, thinking that, as he was labouring under the direction of Mr. Moody, he had come over to orthodoxy. Having taken Mrs. Rilance to the Art Institute to hear Lady Henry Somerset, Vice-President of the World's W.C.T.U., which was in session at the time, I, somewhat reluctantly, retraced my steps to the Music Hall to hear the sermon announced.* The speaker† was just ready to enter on the subject as I the former. We met at Point Levis, P.Q., for the first time when, *en route* for Europe,

We joyously voyaged over the wave
Under our Captain's command ;
Our hearts in the midst of the dangers were brave,
And we were brought safely to land.

We travelled together through the British Isles, Belgium, Germany, France and back to Canada. Sometimes during the return voyage it was not quite so joyous. There were times when we did not know the moment we would go down. Captain Williams, of the Dominion Line, on which we voyaged, finding it everything we could desire, said it was the roughest voyage he had made in twenty years. Doubtless Rev. Drs. Ryckman, Wakefield, Antliff and Reynar retain vivid recollections of settling accounts with Neptune at the same time.

"In midst of dangers, fears and deaths,
Thy goodness we'll adore ;
We'll praise thee for the mercies past,
And humbly hope for more."

* The subject announced was "Christ's Coming Kingdom." If he had adhered to that, there would be no reply from me. But, instead of treating the subject announced, he considered the nature of the present kingdom in its establishment, etc. ; and here is where we take issue. (See Chap. II.)

† Mr. Varley is a large, athletic man, rather above the average height, fair in complexion, with a large, W. Arthur-like head, i.e., in appearance. He has a fine voice, and is a man of considerable

took my seat. He had not spoken long, however, before it became apparent that, instead of "coming over to orthodoxy," he had scaled fence after fence the other way, and landed in the pen of rankest Socinianism.

It was bad enough when, as a Plymouth Brother, he taught the commercial aspect of Christ's paying our debt, and the Bible is a receipt that we are free, thus making repentance and faith of very little account, and placing the Scriptures, instead of the witness of the Spirit, to testify as to our acceptance with God. But when he attempted to sweep away the foundation for the world's hope, and the panacea for the world's hurt, as he did in repudiating the vicarious nature of Christ's death, it became unbearable.

We feel it would be recreancy to our ordination vows to let it pass without an effort to "banish and drive away all erroneous and strange doctrines contrary to the Word of God," especially when the Master prompts to action in this direction.

If Mr. Varley could not pull within orthodox traces, as the churches labouring understand orthodoxy, he ought to have kept out of them; or if, after he had laboured a while he found an uncontrollable desire to range in the broad latitudinarianism of Socinus and others of the dark

magnetic power. He required to utilize it all, however, to hold that vast audience of three thousand, made up of people from all parts of the English-speaking world. Never did a more respectable audience receive a speaker, and never was there a greater failure to call forth those warm and cheering impulses of approval which are unconsciously given by an audience when in accord with a speaker. They turned away in disgust as he "took away their Lord and they did not know where to find Him"—as far as he was concerned, at least. In his effort to captivate the people's approval, he fell down on one knee, thus leaping beyond the precincts of propriety, but only to show how desperate was the effort and signal the failure.

ages, as an honest man he should have withdrawn from Mr. Moody's programme, to stand fairly and squarely before the people in his own creed.

QUERIES.—Am I to conclude, therefore,

1. That Mr. Moody employs men to preach without knowing whether they are "sound in the faith once delivered to the saints?" or

2. That he has gone over to Socinianism? or

3. That Mr. Varley stole a march on the "Hero of the movement" at the World's Fair?

As to the first, he is not quite so *moody* as to employ men without having a reasonable expectation whether they will preach Confucius, Mohammed or Christ, though doubtless sometimes he is mistaken.

In reply to the second, not unless he has stolen a march on the churches of Christendom, and gone back on all I have heard from his lips or read from his pen, as I will endeavour to show at the close of each chapter, and thus give the reason why I have chosen the title, "D. L. Moody v. Henry Varley." I leave the reader to judge as to the third query.

In closing the account of the Moody meetings, it is well to ask, why those throngs morning, noon and night? Some people say the Gospel is losing its power. I would like to see a man, whoever he might be, and lecturing on whatever theme he choose outside the Gospel, that could draw such ever-increasing audiences as thronged those meetings. The brilliant Col. Ingersoll, I believe, once went to Chicago to deliver three lectures; the first night the hall was crowded, the second night there was a great falling-off, and the third night there were only about thirty-five present to hear him. The people want the Gospel, and I do not believe there was ever a time in the whole history of the

world when people were so hungry for the bread of life as they are to-day. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation."

HOW TO STUDY THE BIBLE.

In view of the work before us, there are a few observations I wish to make on "How to study the Bible."

1. Allow the Bible to have that due place in your estimation which its importance demands. There are two ways in this connection in which the Bible is used: (1) To give it the go-by wherein it conflicts with our preconceived notions. (2) Heaping together passage after passage but wrongly applied. Some parts of "Bible Readings for the Home Circle" are glaring instances of this.

2. Compare Scripture with Scripture; put together things spiritual and spiritual.*

I am reminded of Luther's remark. When he looked upon the accumulations of superstition gathered from paganism along the stream of time, he exclaimed, "Back to the Scriptures." I am aware the sarcastic remark has been made that you can play any tune you like on the Bible. That altogether depends on how you play. If you play on only one string, you may make a noise which may please perverted taste; but if you would bring out all the possibilities of an instrument, you must play on all the strings. So if you would bring out all the possibilities of the Bible, you must play on all the strings of truth.

As an illustration of what I mean by playing on all the "strings of truth" in the Bible, I introduce an extract of a sermon preached by Rev. Geo. Douglas, D.D., LL.D., Principal of Wesleyan Theological College of Montreal, in

* See Angus' "Bible Hand-book," p. 169; also "Jesus the Messiah," by Dr. Dewart, p. 190.

memory of the lamented Bishop Simpson, whose praise lingers in all the churches :

"The text on which the preacher discoursed was Acts x. 24 : ' And while Peter yet spake these words, the Holy Ghost fell upon all them that heard the word.' In speaking of the descending Spirit as a Spirit of life, of privilege, and of power for service, he emphasized the latter in somewhat the following words :

" In the streets of an Italian city, a wandering minstrel, who had somewhere found an old and tarnished violin, was giving forth the discordant notes of a familiar melody. The quick, musical ear in passing detected some latent possibilities in what seemed a worthless instrument. He purchased it, he adjusted it, he strung it, he attuned it to chromatic harmonies, and now I see him standing before entranced thousands in the great halls of Europe, and by the fire of his genius, and by the tremolo, and by the staccato, and by the crescendo, and by the skill of his technique, evoking divinest melodies, descending to sepulchral depths, striking notes that vibrate on every chord of the human heart, and then springing elastic, like the lark, to trill in strains celestial, he wields his instrument as a talisman dissolving into tears or kindling to enthusiasm wherever he goes, till a continent echoes and re-echoes with the name of the mightiest master which the violin has ever known.

" If the power of unaided genius can thus bring out of what seems a worthless instrument such transcendent forces to move men, what cannot the Spirit of God bring out of such an instrument as man ?

" On the plains of Indiana there was a youth of simple and reticent aspect, with low brow, with deep-set eyes, with marked yet homely countenance, with thin and treble voice, without, as he tells us, the graces of speech or the power of declamation, but the hour came when a Divine

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afflatus came to the spirit of the youth, and penetrated his deepest being. A great cry awoke his heart, 'Woe, woe is me if I preach not the Gospel!' He carried the burden, he struggled with his afflictions, for he was the only son of his mother, and she was a widow. How could he leave her? At length, amid the sweet fellowships of a Sabbath eve, he said, 'Mother, do you know, I sometimes think I shall have to leave you and go and preach the Gospel?' As if electric fire had gone through her she arose and, bursting into tears, flung her arms around his neck and said, 'My son, I have been expecting this since the day you were born. When your father lay dying, when he was passing into death, he said, "Pillow me up, and put my son Matthew into my arms, that we may consecrate him to Christ and to the service of His Church." I have been expecting this. Go, my son, and may God go with thee!'

"I am standing in the tented grove, ten thousand listening worshippers around. Yonder a form rises, a familiar form. There are the deep-set eyes, but they are aflame; the homely features, but they are lighted with supernal radiance; the stooping form, but it bears the impress of sublimity. He speaks—the thin and treble voice carries with it an all-penetrating pathos. He reasons, it is logic on fire; he expounds, it is intellect fused into white heat; he declaims, the winged arrows of conviction stick fast in the hearts of the King's enemies. Like the noise of the wind on the tops of the mulberry trees, his emotional nature is let loose and sweeps over the vast assembly, waking to ecstasy. I am caught into the chariot of his power, I am harnessed to the fiery steed of his imagination. I am swept up beyond the planetary, the interstellar, the nebular worlds, until I stand on the outermost fragment of the universe. Under his guidance I look up and behold the

throne of God. I see more—I see my Surety before the throne, and oh, the rapture! my name is written on His hands.

“Thou Indiana boy, what gave thee this mastery over mind? Not alone native ability, great though it be: not what culture and colleges confer. It was the Holy Ghost that fell upon thee as at the beginning.”

“Lord, we believe, to us and ours,
The apostolic promise given,
We wait the pentecostal powers,
The Holy Ghost sent down from heaven.”

NOTE.—Since placing the above in manuscript form, the great Dr. Douglas has gone to his reward. It may stand as monumental now. “Howl, fir tree; for the cedar has fallen.”

This extract shows alike what may be brought forth by playing on all the strings of a violin, and thus by illustration, the strings of Truth, especially in the latter, under the baptism of the Holy Ghost.

In claiming this comparison of Scripture with Scripture to understand the whole, we are doing no more than is readily granted in worldly jurisprudence. To understand the statutes of Great Britain you need to compare one part with others, new with the old, etc. I tarry here to emphasize this point—“new with old,” for an evangelist labouring in Ontario, who would not like to be called a Socinianist, when he found the Old Testament conflicting with his peculiar notions, asked: “Why were these two Testaments bound together? I feel like taking my knife and cutting them apart, throwing away the Old but retaining the New!” No, brother, we cannot spare the Old, for the two are complementary to each other. “The New Testament is rooted and grounded in the Old, and there-

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fore to seek to understand the New Testament apart from the Old is as vain as to seek to learn a language without first mastering the alphabet."*

Because of the one-sided interpretation of Scripture, we have so many different creeds.

The Unitarian harps wholly on those passages which speak of Christ's humanity, to the disparagement of those of equal prominence on the bridge of Divine revelation which speak of His Divinity. In the same way, the Universalist lays undue stress on those passages which refer to the abundance of provision in Christ, but wholly disregards the conditions on which those provisions are offered. "A Scripture truth is really the consistent explanation of all that Scripture teaches in reference to the question in hand."—*Angus*.

The following rules throw additional light on the subject, from a little book of extracts from Mr. Meyer's writings, selected by the Rev. B. Fay Mills:

The whole of Christian living, in my opinion, hinges on the way in which Christian people read the Bible for themselves. . . .

There are a few simple rules which may help many to acquire this holy art, and I venture to note them down. May the Holy Spirit himself own and use them!

1. Make time for Bible study. The divine teacher must have fixed and uninterrupted hours for meeting his scholars. His word must have our freshest and brightest thoughts. We must give Him our best and the first-fruits of our days. Hence, there is no time for Bible study like the early morning. . . .

2. Look up for the teaching of the Holy Spirit. No one can so well explain the meaning of his words as he who

* Dean Goulburn, in "Christian Faith and the Atonement."

wrote them. Tennyson could best explain some of his deeper references in "In Memoriam." . . .

3. Read the Bible methodically. On the whole, there is probably no better way than to read the Bible through once every year. . . .

4. Read your Bible with your pen in hand. Writing of F. R. Havergal, her sister says: "She read her Bible at her study by seven o'clock in the summer and eight o'clock in winter. Sometimes, on bitterly cold mornings, I begged that she would read with her feet comfortably to the fire, and received the reply: 'But then, Marie, I can't rule my lines neatly; just see what a find I've got!'" If only one searches, there are such extraordinary things in the Bible.

None, in my judgment, have learned the secret of enjoying the Bible until they have commenced to mark it, neatly underlining and dating special verses which have cast a light upon their path on special days. . . .

5. Read the Bible eagerly for personal profit. Bring all its rays to a focus on your own heart. Whilst you are reading, often ask that some verse or verses may start out from the printed page as God's message to yourself. And never close the book until you feel that you are carrying away your portion of meat from that hand which satisfieth the desire of every living thing. It is well sometimes to stop reading and seriously ask, What does the Holy Spirit mean me to learn by this? . . .

Above all, turn from the printed page to prayer. If a cluster of heavenly fruit hangs within reach, gather it. If a promise lies upon the page as a bank cheque, cash it. If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire. If an example of holiness gleams before you, ask God to do as much for you. If a truth is revealed in all its intrinsic splendour, intreat that

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its brilliance may ever irradiate the hemisphere of your life like a star. Entwine the climbing creepers of holy desire about the lattice work of Scripture. So shall you come to say with the Psalmist, "Oh, how I love thy law, it is my meditation all the day!"

Concerning the subject before us, we may consider ourselves as having gone down through the St. Lawrence, across the Gulf, and just passed through the Straits of Belle Isle, with the mighty expanse of ocean before us. Sometimes it is foggy here, and there are icebergs hard by. I remember that when *en route* for Europe some time ago, we had just passed through the "straits," when I was awakened by the ringing of the caution bell, because of the fog. The caution bell is now ringing in my ears,*

1. Not to do those, whose views I oppose, an injustice by misrepresentation. 2. Not to sacrifice the truth to save the feelings of anyone, but at the same time not to say harsh things when milder ones will do.

I close these Wayside Notes in the words of Hook: "If two men take Scripture for their guide, and, professing to have no other guide, come to opposite conclusions, it is quite clear that neither has a right to decide that the other is not orthodox." On that account I hope to bring in the *dicta* of others as occasion requires.

* Without a fog.

PART I.

CHAPTER I.

MODERN LATITUDINARIANISM.

I THINK it is generally admitted that the prospect before the Christian Church was never so bright as at the present hour. The Napoleons and the Grouchys have given way before the Wellingtons and the Bulows in many a hot contest in this Waterloo struggle, but still the battle rages, and we younger men must be the Bluchers to give decisive blows for further victories. Although the prospect is bright, there are alarming features which need to be tested.

Whether you consider the Romeward tendencies of the High Church party, as led by Canon Knox-Little, noticed in *Christian Guardian*, which is Latitudinarianism in the direction of substituting the Mass for the Cross of Christ, and pagan tradition for the Holy Bible ; or those in another direction, to subvert the true nature of the Atonement, all need to be brought to the touchstone of Divine truth.

Dr. Pope says, " After tracing this matter to its rudimentary forms, I am persuaded that there is scarcely a modern error, the germs of which are not traceable to antiquity." I wish to add, along the same line of thought, there is scarcely a theme of modern infidel lecturers, whether you take the assumptious criticisms of Voltaire, the mythology of Strauss, or the buffoonery of Ingersol, but was killed and buried long ago. They have been exhumed from their mouldy sepulchres, trotted out and around, harnessed in the gilded livery of oratory, or the

reverse, and admired by perverted minds because of its scurrility. These themes have been driven for all they are worth, and taken back again to the place of interment amidst the acclamations of wicked men and devils, there to remain till someone else is foolish enough to risk his soul in doing the same.

What is the result of this circuitous route? Aside from the injury done to souls in the meantime, the sole result has been to enrich the pockets of the driver; unless it be further to stir up the churches to once more consider the standard of their currency, but only to be reassured it is that of gold and not of brass.*

SOCINIANISM.

Following the Socinian line, we may give a passing view of the various errors, ere we settle down in earnest consideration of that part advanced by Mr. Varley. Hence I will present this line as furnished by the most reliable information at hand. In Chambers' "Encyclopædia" we read that "at the Synod of Brest, 1588, one Faustus Socinus combated all the principal dogmas of the Church." This was the revival of the old Arianism of the fourth century, and is the prolific source of most of the errors of the present age.

We will point out, as we go along, wherein we differ, giving the reason as briefly as possible.

1. They hold that the New Testament has a greater claim on our credence than the Old Testament, because it superseded the Old; whereas we claim that they are complementary to each other. Surely the lock is of no less value because the key has been found!

* A consideration of Christian Science ought to come in next; but it is too extensive to be disposed of in this brief manner. See "Criticisms on Christian Science," in pamphlet form, by the author of this work.

2. They are Rationalistic : thus making the human understanding the measure of the truth accepted. But we claim that, though reason is of vast importance in its sphere, yet, inasmuch as it does not furnish us with premises for these eternal matters, we are not to "lean to our own understanding," and dictate in things revealed from beyond that sphere. (Prov. iii. 5.) See illustrations on p. 84.

3. They deny the "Trinity," claiming that Christ was only a man, and the Holy Spirit only a Divine influence. But we claim that, whereas Divine perfections are ascribed in the Scriptures equally to the Father, Son and Holy Ghost, these three are one in the unity of the Godhead. Dr. Pope tells us, however, of modern Socinianists who believe in the Trinity, and he adds: "It is here they do the most harm."*

4. They deny Original Sin: whereas we claim that, since man has in all ages manifested the fact that the "heart is deceitful above all things and desperately wicked," there must be some common source of this depravity. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."

5. They deny the Divine influence on the human mind, contending that it was peculiar to the times of the Apostles, being merely subservient to the purpose of working miracles: whereas we claim that God still works in man "to will and to do of his good pleasure," in harmony with Christ's promise to be with His church to the end, and in the convicting power of the Spirit.

6. They deny the existence of Satan: whereas it is plainly taught that he is "the prince of the power of the air; the spirit that now worketh in the children of disobe-

* "Compend.," Vol. II., p. 312.

dience," and is represented as "going around seeking whom he may devour."

7. Many of them are Materialists, denying the spirituality and separate existence of the human soul, and that man sleeps in the grave after death : but we claim, if matter is cogitative, it is strange that man never thinks in his heels but always in his head. We conclude, therefore, that there must be something in man superior to matter. I am aware that Tertullian, in combating the spiritualizing tendencies of the Platonic schools, went to the extreme the other way, and claimed that the soul is corporeal ; but such is not taught in the Bible. "Mind," according to the Word, must be considered as reposing upon a series of material organs, but can never be resolved into these organs, for it is totally unlike them, having none of those fundamentals, such as extension, inertia, colour, etc., we usually term material. See "Absent from the body," etc., 2 Cor. v. 8.

8. Restoration. The Bible holds out no inducements. "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." *Assuming, for a moment, the possibility of Restoration, how in the nature of things is it to be brought about ? Shall it be by the mere fiat of Omnipotence ? That cannot be. "The Divine government," says the Rev. Marshall Randles, "is not a series of isolated arbitrary acts, but a vast network of relations, wide and lasting as the universe, in which sin and punishment stand to each other as cause and effect. It is in the nature of sin to tend to perpetuate itself and to produce misery. This process is a matter of natural and moral law. To cut off the proper effect of sin, and cause it to be followed by eternal joy, by the sheer force of Omnipotence, would not only be an abrupt break in the course of natural law, but a violent wrench of moral rela-*

tions, forcibly making sin the precursor of happiness, which would not be less violent than to make piety the precursor of wretchedness. If a simple fiat of God's authority might empty the bottomless pit, why not a similar fiat have obviated the necessity for the humiliation of the Divine Son in the redemption of mankind? and why not in the same way have prevented all the agonies and inconveniences ever incurred by sin?"*

"The words of Christ on this awful theme are distinct and unequivocal: 'These shall go away into everlasting punishment, but the righteous into life eternal.' Some have tried, by reckless verbal criticism, to neutralize the force of the declaration, and assert that the words translated 'eternal' and 'everlasting' do not signify duration without end. I assert, on the contrary, that these words in the Scriptures *always* have that meaning, unless limited by other words, or by the circumstances of the case. 'The Hebrew word is OLAM, the Greek AIONION (Matt. xxv. 46), and these are the words used to express the eternity of God and the duration of the blessedness of the righteous. If, therefore, the punishment of the wicked is not eternal, then God is not eternal, and the reward of the righteous is not eternal. Furthermore, if these words do not mean duration without end, I know of no word in either language which does."†

As to this verbal criticism, I notice that the Revised Version has it "eternal" in both instances. "Prepare to meet thy God."

9. Unitarians, Universalists generally, and the Campbellites hold most of these Socinian opinions, including the next one.

We now come to the point of dispute, between Mr. Varley and myself:

* "Forever," p. 315.

† Rev. A. Sutherland, D.D., "Final Outcome of Sin."

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10. As to the Atonement: They claim that the only object of Christ's life was to teach the efficacy of repentance without any proper atonement for sin as a means of restoring us to the Divine favour. They claim that He exhibited in His life and conduct an example for our imitation, and as a martyr sealed His doctrine with His blood.

I do not hold Mr. Varley accountable for all of these views along the Socinian line, for he did not treat on them all, but I do hold him accountable for the following, which he advanced, as I copy them from my note-book, the first three of which are found in the last tenet above.

1. Christ took our nature, not to die, but to reign.
2. The murder of the Son of God was not necessary for the Atonement.
3. Christ's crucifixion delayed the Kingdom.
4. Christ's second coming will be within about twenty-two years.—Second Adventism.
5. A kindred subject which he incidentally referred to, viz., Soul Sleeping.*

I am reminded by the above bill of fare of what Dr. A. T. Pierson said a few years ago, as recorded in the *Hom. Review*, in his complimentary observations about Rev. John McNeill: "What men need is not negations but positions." Mr. Varley gave us postures enough, to say the least of it, for one occasion. The apparent trouble was they stood on himself, and not on "Thus saith the Lord," for the few passages he gave us are wide off the mark, as we will see when we come to them in treating the subjects.

*I will not consider the last in this work; I may do so at some other time.

NOTE.—Some have asked me if Mr. Moody was present when Mr. Varley preached. He was not, for he had a service on Michigan Avenue.

CHAPTER II.

NATURE OF CHRIST'S ATONEMENT.

"Christ took our nature, not to die, but to reign."

THE reader may at once, with myself, have feelings akin to those of the old lady who, when she saw the speaker was leaving the text announced, exclaimed, "Now, Mr. preacher, keep to your text." It is apparent that, while Mr. Varley announced to speak on "Christ's Coming Kingdom," his first, second and third divisions were in regard to the nature and establishment of His first kingdom. If he had confined himself to the subject announced, there would be no reply from me; as stated in Wayside Notes, for I went prepared to give him considerable latitude on a subject about which divines, in all ages, have differed so much. But when he turned directly around, from west to east, and went backward instead of forward, attacking the *summum bonum* of our Christian system, viz., the vicarious death of Christ, I was shocked.

We will first give Presumptive evidences that He came for sacrifice.

1. The inwrought desire and expectations of all nations. If we go back to the eleventh chapter of Genesis we find that after the confusion of tongues at the Tower of Babel, the descendants of Noah were scattered abroad over all the earth. Add to this the fact, that for hundreds of years well-grounded traditions had come down through the ages, arising from the promise made to the first sinning pair, that a deliverer should come.

Thus, from that common centre, 2207 B.C., these de-

scendants of Noah carried with them these expectations, and whether you notice the aboriginal tribes of America, Australia, Asia or Africa, there is a looking for help from the Great Spirit. Thus man has been styled, "A worshipping animal."

As to the manner in which these descendants of Noah were dispersed, we learn from Dr. Withrow's "History of Canada," p. 37, as quoted from "Pre-historic Man," by Dr. Daniel Wilson, the opinion that "wave after wave of the Asiatic population reached Central America and Brazil by the Canaries and Antilles, and also that the intrusive race from which our Indians have sprung, arrived by way of Behring's Strait."

We admit that this innate longing for help* has been prostrated, and hence the various forms of heathen worship that we saw represented at the Kensington Museum, London, Eng., a few years ago. There was a room fully 150 x 200 feet. The shelves along the walls were filled with heathen gods—the workmanship of men's hands.

"The fact of man's moral debasement, as proclaimed by the miseries of the wide world, has its key in the Bible. And this explanation of Scripture finds an echo in the human conscience whose accusations bear witness to the enmity of the carnal mind and the dark brooding presence of guilt." †

According to Rev. J. Cook, in his "Boston Monday Lectures," reported in "Orthodoxy," "It is a matter of fact that the heathen religions of the world have given large space to sacrifice, and we feel justified in the view that men in general have not felt prepared to go before God in their own righteousness."

* See Neander's "Life of Christ," p. 27; also, Job ix. 33.

† "Substitution," p. 96.

From these considerations it is apparent that "Mankind will have a saviour. It is an *intuitive* expectation. 'The Sixteen Saviours' claimed by the infidel as 'having come' are to be accounted for in that they once had the right to live in expectancy of a coming Deliverer. It has been the language of all antiquity up to the coming of Christ, 'LET A SAVIOUR COME.' . . . Buddha, the sage, came to teach no God, no Supreme Intelligence. Christ came to enforce these very ideas. Mahomet came to establish a temporary kingdom. Christ, a spiritual. Brahma came out of a golden egg—Question: Who laid the egg?—lived and died, leaving man a sinner and without a saviour; Christ born of our humanity, came as the Saviour of sinners and died for them. He of all saviours is man's Saviour, because of His mission, life and death."

2. The agreement of Religious denominations.

Dr. Dewart wisely observes as to the worth of such testimony, "Neither antiquity nor novelty is of itself a sufficient credential of the truth of any teaching. Yet, the presumption of truth is on the side of what has been believed in the past. Anything that has for a length of time been accepted as true, by large numbers of people, is more likely to be true than something that is newly demanding recognition."*

It is true that Protestants contend that the Roman Catholics have gone away from the simplicity of the Gospel and that their worship of Saints;† holding "Mass";‡ wor-

* "Jesus the Messiah," p. 7.

† "The images of saints and of the Virgin Mary were especially rejected, as having grown out of paganism, and as being altogether alien from Christianity."—Neander's "Church History," Bohn Ed., Vol. V., p. 298.

‡ In Vol. III., p. 482, of same edition of Neander's works, we read of the "priestesses of Virgin Mary, who, on a set day, con-

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ship of the Virgin Mary,[†] and belief in a purgatory,* are just so many innovations from the heathen world arising from permission for the heathens to bring their idolatry with them. But underneath it all is the fact that Christ came to die, and when any of them look beyond the rubbish of superstition to the "Christ,"

"They find a balm for every wound,
And a cordial for every fear."

Other Christians may differ as to the extent of His work ; but yet there is a practical agreement as to this truth which was so fiercely attacked by Mr. Varley on the occasion already referred to.

At the same time it stands us in hand to listen to the warning voice of Dr. Pope † when he speaks of those "diversified Latitudinarians—on both sides of the Atlantic and over the Continent of Europe—who reject the doctrine of God reconciled to man through a propitiation. The

separated to her as a festival, conveyed about in chariots cakes or wafers consecrated to Mary, which they presented as offerings to her, and then ate them. It would seem that this was a transfer of the oblations at the Lord's Supper to the worship of Mary, the whole taking the shape of a pagan ceremony. The truth, perhaps, was according to a conjecture of Bishop Munter, of Seeland, that a corruption was here introduced from the pagan worship of Ceres." See, also, Chambers' "Encyclopædia," Vol. II., page 728, for a fuller account of the worship of this heathen goddess "Ceres." The fear is, according to a lecture I heard delivered in Athens, Ont., a few years ago by Rev. Judson D. Fulton, D.D., of New York, that the Virgin Mary is held in higher veneration in some quarters than Jesus Christ himself.

* "We find no traces of this doctrine of purgatory in the early ages of Christianity ; but when pagan philosophers attracted by the purity of the Christian system, embraced it, they brought with them various heathen notions and this among the rest. Its prevalence was fluctuating till Pope Gregory adopted it. It was not received as an article of faith till the Council of Florence, in the fifteenth century."—"Theology," by W. Cook, D.D.

† See "Comp. of Christian Theology," Vol. II., p 449.

presence of Christ in humanity (italics mine) is the reconciliation of the race to God, according to this modern Gospel; and the ministry of reconciliation is only the announcement of a fact which all men are already interested in, or of a privilege that all men already possess. . . . This revolt against the doctrine of Christ For Us, as combined with Christ In Us, is spreading rapidly, and must be earnestly repelled." The above is the error Mr. Varley advanced, and I want to do my part to repel the removal of the pith of the Gospel as in harmony with man's free agency and moral responsibility.

Thus the presence of Jesus Christ in this world was all that God requires, according to their view. These errors find kinship in the Romish teaching as to the efficacy of priestly intercession on the one hand, and Second Adventism on the other. I think I have taken a correct diagnosis of Mr. Varley's views, and therefore have not done him an injustice by classifying him with the benighted Socinianists. This latitudinarianism which teaches the regeneration of mankind in Christ, without any subsequent change, finds its death-blow in the following passage: "Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold all things are become new." (2 Cor. v. 17.)

The conclusion from that passage is, that if a man is not in Christ, he is not a "new creature," but the "wrath of God abideth on him." (John iii. 36; Gal. iii. 10.)

POSITIVE EVIDENCE.

Perhaps as good a plan as any to deal with an opponent is to meet him on his own ground; that being my decision, my way is clear.

In support of his position that Christ came for a theo-

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cratic reign, Mr. Varley directed us to John i. 11, which reads: "He came unto his own," etc.

From that standpoint he could see nothing but Christ's intention to sit on the throne of David; only that the people rejected Him. He seemed blind to all other Scripture!

As we are after truth, we will consider the seeming difficulty in verse 13: "Which were born not of blood," etc.

Dr. Clarke gives this explanation: "Were regenerated not of distinguished or illustrious ancestors, as Abraham and Sarah."

It will be remembered that the Jews were inclined to lay stress on their ancestry; hence John said: "Begin not to say within yourselves, we have Abraham to our father," etc. (Luke iii. 8.) Those whom John speaks of "were born by the will of God."

The old dispensation had not passed away yet. Christ was as a "Lamb slain from the foundation of the world." (Rev. xiii. 8.)

As soon as man fell, a bond of promise was given to the sinning pair: "The seed of the woman 'shall bruise' the serpent's 'head.'" (Gen. iii. 15.) These were born by the will of God in virtue of that "bond of promise," which was redeemed in due time, when "the veil of the temple was rent in twain from the top to the bottom," which may be looked upon as the point of division between the two dispensations. At the same time we allow that they overlapped each other in the Levitical law for some years, as is evident in the circumcision of Timothy. It was *de jure* abolished, but not *de facto* discontinued. Christ's death was retroactive, redeeming all the promises made during the four thousand years preceding; as well as

prospective, making provision for all time to come. In this laver of regenerating power, those whom John saw had "washed their robes and made them white in the blood of the Lamb." (Rev. vii. 14.)

Dr. Randles says in "Substitution," p. 249 : "At the outset of the fall, the death of Christ, whose place in time was thousands of years later, was of the same force in the mind of God for the purpose of salvation, as it was on the day of its occurrence. The promised seed 'of the woman' availed for Abel and Enoch as effectually as for John and Paul."

I am reminded also in this connection of a remark by Dr. Pope : "There was in Heaven an atonement before the Atonement."*

In the same way I find a satisfactory explanation of Col. i. 20—the redemption of the bond in virtue of which the saints in olden time got to heaven.

It is true Christ came to ultimately reign ; but, He must conquer first :

" Jesus shall reign where'er the sun
Doth his successive journeys run ;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

" For him shall endless prayer be made,
And praises throng to crown his head ;
His name like sweet perfume shall rise
With every morning sacrifice.

" People and realms, of every tongue,
Dwell on his love with sweetest song ;
And infant voices shall proclaim
Their early blessings on his Name.

* See "Compendium of Christian Theology." Vol. II., p. 286.

" Blessings abound where'er he reigns ;
The prisoner leaps to lose his chains ;
The weary find eternal rest :
And all the sons of want are blest."

"God was in Christ reconciling the world unto himself." (2 Cor. v. 19.) We admit that the Jews misunderstood the object of Christ's coming into the world, hence it is declared: "Christ crucified unto the Jews a stumbling-block, and unto the Greeks foolishness." (1 Cor. i. 23.)

Josephus says: "What principally excited the Jewish people as well as others, to the war with the Romans was the expectation of a great deliverer to arise among them, who should obtain the empire of the world. Indeed, the expectation of the coming of the Messiah about the time of the appearing of Jesus was universal, and had been so for some while. But with the idea of a prophet, or extraordinary teacher of religion, they had joined also that of a worldly king and conqueror, who should deliver the Jewish people from the burdens under which they laboured, raise them to a state of independence, and bring the nations of the earth into subjection to them to be ruled and tyrannized over by them. If our Lord had assumed the character of an earthly prince, scribes and Pharisees, priests and people, would have joined themselves under His banner. Of this we have many proofs in the Scripture." (Lardner's Works, Vol. VII., p. 59.) Dr. Sykes makes a similar statement. "It is evident," says he, "that the opinion was fixed and settled and generally received among the Jews, that somebody of their nation was to get a universal dominion. It is testified on all sides by heathens and Jews, as well as Christians, and consequently cannot be denied."*

* "Tr. on Chr. Rel.," p. 11. See, also, "Jesus the Messiah," by Dr. Dewart, p. 145.

It will aid us in discussing this subject to ask had Christ an object in view toward which He aimed? No one reading the Bible with unprejudiced eyes, can come to any other conclusion, and that object was the cross. Early in His public ministry He declared: "I have a baptism to be baptized with, and how am I straitened till it be accomplished?" (Luke xii. 50.)

He gives a strong intimation of the revolutionary character of His aim: "Suppose ye that I am come to give peace on earth? I tell you nay; but rather division." That is, He came to conquer first, then to reign. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor. x. 4.)

"What soft melodious notes are these,
That float upon the midnight breeze?
Now distant and again more near,
They fall so sweetly on mine ear,
Like harps by seraph fingers played;
'Tis sure an angel serenade.
It is, indeed, a seraph song
That echoes heav'n's bright arch along!
Their golden harps exalting ring,
While countless hosts of angels sing.

"Glory to God! resound the strain,
Peace on earth, good-will to men!
He comes! but not in royal state,
Attended by the rich and great;
No gorgeous couch supports His head,
A babe, in lowly manger laid.
The angels, at this wondrous sight,
Adore and tremble with delight,
And raise the loud, triumphant strain,
Glory to God, good-will to men!"

How different the spirit of the above lines to the appearance of Mr. Varley's theocratic king!

Christianity did not introduce revolutionary practices into the kingdom of the world, but revolutionary principles; and, though progress has been slow, the world has been slowly becoming revolutionized by those principles, especially the last hundred years.

Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?" (John xii. 32-34.)

Thus they mistook the nature and perpetuity of Christ's spiritual reign as described in Isa. ix. 7, Dan. vii. 14, and concluded Messiah cannot die.

"Then he took unto him the twelve and said unto them: Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated and spitted on: And they shall scourge him and put him to death: and the third day he shall rise again. And they understood none of these sayings." (Luke xviii. 31-34.)

The above passage referring to the prophecies, gives us an important starting place. We have not space, however, to develop it here. See page 83, next chapter, and it will serve the double purpose of explaining the two chapters.

" Well may the cavern depths of earth
Be shaken, and her mountains nod;
Well may the sheeted dead come forth
To gaze upon a suffering God!

Well may the temple-shrine grow dim,
And shadows veil the Cherubim,
When He, the chosen One of Heaven,
A sacrifice for guilt is given."—*Whittier*.

It cannot be said that He was taken by force, although that is the position taken by Mr. Varley: "He was horribly murdered."

There was only once that His human nature seemed to shrink from the cross. It is recorded in Matt. xxvi. 38: "My soul is exceeding sorrowful, even unto death. . . . O my Father, if it be possible, let this cup pass from me: yet, not as I will but as thou wilt." He prayed the second and third time the same words with the same resignation. What does it all mean? It means (1) The bitterness of the cup which Christ drank for us. (2) It means Christ's loyalty to perishing humanity. (3) It teaches also the utter impossibility for man to get salvation in any other name.

"Was it for crimes that I have done
He in the garden sweat?
Amazing pity! Grace unknown!
And love beyond degree!"

That you may have a clearer view of the voluntariness with which Christ endured this for us; that He was not a martyr to His doctrines to set us an example, but a vicarious sacrifice for sin, "to taste death for every man," hear His words: "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. Then said Jesus unto Peter, Put up thy sword into thy sheath: the cup which my Father hath given me, shall I not drink it?" (John xviii. 10, 11.)

"I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I

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have power to lay it down, and I have power to take it again." (John x. 17, 18.)

We may further learn that Christ surrendered all. Pilate asked, "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." (John xix. 10, 11.)

"Jesus said unto them, Can the children of the bride-chamber mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast." (Matt. ix. 15.)

In confirmation of our object in giving the above quotation, I will give the views of Hase, late Professor of Theology in the great college of Jena in Germany: "It would be strange, indeed, for a man of thirty to express himself to older men in reference to the common end of mortals in such language as the following, 'Now is your time for festal joy, for when your friend shall be removed, it will be time for fasting and sorrow.' The whole connection of the passage shows that Jesus did not expect to part from them under happy circumstances, but amid many conflicts and in much suffering." (Second edition of his "Leben Jesu," p. 89.) See also Matt. xiii. 32, 33.

There is another line of argument to prove that Christ intended to set up a spiritual reign and not a temporal one, viz., the parables which speak of the effects of His truth upon human nature; it was to be an inward spiritual power, and thus work outwardly to be a world-renewing power. Having an eye to its gradual development, He referred to the leaven in the meal working till the whole lump was leavened; mustard seed growing and becoming a great tree. He says, "I am come to send fire on the

earth ; and what will I if it be already kindled." (Luke xii. 49.)

Dear reader, o'er this sacred emblem pause,
And quest thine heart therein ;
If no refining fire by thee is found,
Be this thine earnest prayer :

" O that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow !

" O that it now from heaven might fall,
And all my sins consume !
Come, Holy Ghost, for thee I call,
Spirit of burning, come !

" Refining fire, go through my heart,
Illuminate my soul ;
Scatter thy life through every part,
And sanctify the whole.

" No longer then my heart shall mourn,
While purified by grace ;
I only for his glory burn,
And always see his face."

All of the above passages presuppose the renewal of human nature by a new and pervading principle of spiritual power. To the same effect are Christ's words in regard to the new cloth and old garment, and the new wine and old bottles (or skins), recorded in Matt. ix. 16, 17.

The institutes of Christ and those of the Pharisees could never be brought to accord ; an attempt to combine the two systems would be as absurd as it would be destructive." (A. Clarke's "Commentary.")

By this disjunction of Christianity from the Mosaic law

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we are reminded of Christ's words, "Think not that I am come to destroy the law and the prophets : I am not come to destroy, but to fulfil." (Matt. v. 17.) A reference to Heb. x. 9 throws light on here, "He taketh away the first that he may establish the second." He took away the offerings, sacrifices, and burnt-offerings which were prescribed by the law, that He might establish the new covenant "in his own body on the tree." The apostle had said (v. 5), "Wherefore when he cometh into the world he saith, sacrifices and offerings thou wouldest not, but a body hast thou prepared me." Here I wish to refer to a passage which Mr. Varley and all anti-blood-atonement advocates hold as a strong support of their views : "Go ye and learn what that meaneth, I will have mercy and not sacrifice." (Matt. ix. 13.) The conclusion come to by them is that all God requires is that men should repent and thus be pardoned without sacrifice. I have already referred to the disjunction of Christianity from the Mosaic economy, and Jesus taught the discontinuance of the latter, and by a reference to this passage in Hebrews we learn that Christ's incarnation was a preparation for the great sacrifice to be made, as is very plain in "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (v. 10). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh" (vs. 19, 20).

"The flesh of Christ means His humanity, which, as the world's high priest, He offered to God for sin. 'Jesus Christ came in the flesh . . . The Word was made flesh . . . Who was manifest in the flesh . . . Put to death in the flesh . . . Hath suffered in the flesh . . . Who in the days of His flesh . . . Reconciled in the

body of His flesh through death . . . Having abolished in His flesh the enmity . . . in the likeness of sinful flesh and for sin . . . The seed of David according to the flesh . . . The bread that I will give is my flesh, which I will give (in propitiatory sacrifice) for the life of the world."

Why is it that in the cycles of eternity, during probation is the only time that the following language is appropriate: "Then will I go unto the altar of God, unto God my exceeding joy." No altar was necessary in paradise. John saw none in his vision of heaven. The inference is forced upon us: God will commune with us only through the Cross. "No man cometh unto the Father but through Me."

"Thy bitter anguish o'er,
To this dark tomb they bore
Thee, Life of life—thee, Lord of all creation!
The hollow rocky cave
Must serve thee for a grave,
Who wast thyself the Rock of our Salvation!"

—*Frauck.*

Agreeing with this is, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv. 4, 5.)

As these passages bring us up to the subject of next chapter, viz., Christ's death not necessary for the Atonement, we reserve some observations about the "rent veil," which are more appropriate under that head.

Thus we have considered the various aspects under which Christ was presented in the Old Testament. We have also pointed out that Christ had a definite object in view from the beginning, and that object was the "Cross," that He

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might be able to subjugate all who would be reconciled unto Him.

We have also considered the nature of His truth, viz., an inward spiritual power, that it might be a world-renewing power, which could not find its free development in Mr. Varley's outward state law.

Paul speaks of it as a death to sin : " Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. vi. 11.)

" O God, my heart doth long within,
Let me die, let me die ;
I must be dead from day to day,
Let me die, let me die ;
Unto the world and its applause,
To all the customs, fashions, laws
Of those who take the humbling cross,
Let me die, let me die.

" Now I am dead ; then, Lord, to thee,
I shall live, I shall live ;
My time, my strength, my all to thee,
I do give, I do give.
Oh, how the Son doth make me free,
Then, Lord, I give my all to thee ;
For time and for eternity,
I shall live, I shall live."

Again he speaks of it as inconformity to the world :
" And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. x. 18.)

I feel safe in concluding, therefore, that Christ came for a well-defined purpose, and that purpose He was not turned away from by friends nor foes.

I am surprised that any person is so warped in his judgment as to assert that which is so opposed to the plain teaching of Scripture, and can account for it in no way, other than to support and prepare the way for his errors in regard to the "nature of the Atonement," which will engage our attention in the next chapter.

This astonishing divergence, on the part of Mr. Varley, from plain facts of Scripture, finds its parallel in the case of Prof. Workman, late of Cobourg, who denied the design between prophecy and fulfilment in the Old and New Testaments. I only hope that I will be as successful in vanquishing the arguments (or rather assertions) of the former, as Dr. Dewart has been, in his "Jesus the Messiah," those of the latter.

I think it wise, before I close this chapter, to bring into contrast with the views of Mr. Varley, which I have been combating, those of Mr. Moody, and thus justify the antithetical title of this work. A few brief sentences must suffice, for time and space are precious.

In the sermon I heard him preach in Chicago, on the Sabbath before I heard Mr. Varley, viz., 15th October, on "Mene, Mene, Tekel, Upharsin," Dan. v. 25, he pointed out plainly that man is found wanting without Christ's blood.

If we turn to his book of sermons, entitled "Great Joy," especially page 251, we find one on "Mission of Christ." A few extracts from that show plainly the disagreement between him and Mr. Varley about the object of Christ's coming into the world. His text is John iv. 17, which refers to Christ reading in the synagogue. "The Spirit of the Lord is upon me," etc. He says, referring to the Bible, "That book is the death-warrant of every unsaved sinner, but if a man knows that he is lost, that he is

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guilty and condemned, and he comes to the Saviour, then the Bible is not a death-warrant. It is a reprieve, it is a pardon, it is good news, glad tidings, and every man here to-night who is unsaved ought to be sad when he reads his death-warrant. That is the reason why people unsaved do not like to read this book. When we believe we hear the good news that comes to us in the cry from Calvary, 'It is finished!' That is the news, it is finished! That is not bad news, that is not our death-warrant." He goes on to tell of a little idiot boy in Scotland, who, when the minister spoke to him, always said: "Ye maun wait till a' come to ye, and when a' come I'll sing ye a sang an' tell ye a story, but ye maun wait till a' come to ye." The minister heard that the boy was dying and he went to him and said: "Sandy, you promised me that you would sing me a song and tell me a story before you died. Will you tell me it now?" "Yes, minister," replied the boy, "Three in ane and ane in three, an' Jesus Christ died for me, that's a'." Three in one and one in three and Jesus Christ died for me. Mr. Moody adds, "I would rather be a poor idiot and know that, than be one of the mightiest men in Chicago and not believe that Jesus Christ died for me on Calvary's cross." That is plain that it is Moody *vs.* Varley. (See third query, page 20.)

CHAPTER III.

CHRIST'S DEATH NOT NECESSARY FOR THE
ATONEMENT.

THE reader may judge as to the surprise in that vast Christian* audience of three thousand people those words occasioned. As these articles are intended for the common reader, as well as those who have had a wider range in theological literature, I think it wise to present the doctrine of atonement in its rudimentary forms, as well as in its more advanced development. I, for one, have been very much surprised at the tendencies to mix up the effects with the cause, and thus ignore a very important distinction in all logical considerations. It will be readily admitted that nothing is of more importance to us than the "Atonement," hence the importance of correct teaching in regard to it. The old Greek author, Hesiodus, said: "Do not make unjust gains, they are equal to a loss." So with some recent attempts to gain knowledge in regard to this important doctrine—they have been a loss. Mr. Varley took away the heart of the Gospel, for "without the shedding of blood there can be no remission of sins." Some years ago, yet within the memory of many living, during the war in the United States, the use of bank notes was largely superseded in

* I had never met with so many Christians in one audience. When the speaker asked, toward the close, for those who were Christians to arise, ninety per cent. stood up declaring their allegiance to God. I will venture an opinion that not one per cent. of them were Christians according to his view of Christ's work, which would be a misnomer.

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Canada by silver coins of the United States currency. These coins were generally made up in paper parcels, designed to amount to a certain value which was marked upon them. These sealed packages frequently passed in payment from person to person without the labour of counting out their contents to know that they contained the amount marked upon them. Here was a chance for fraud. The parcels so passed might not contain the specified amount, nor, indeed, a single genuine coin. So, in reference to theological terms, they may be retained and pass current, whereas the essential principles of the doctrine have been tampered with or altogether ignored.

It has been well said that errors on the doctrine of atonement "sap the whole structure of religion." All the great outlines of theology become vague and incoherent notions when deprived of their connection with central truth.

By necessary consequence erroneous systems of religion originate chiefly in wrong views of the Atonement. Even these wrong views declare, however, there are correct views somewhere; just as the \$100,000 worth of counterfeit railroad tickets sold in Chicago, near the close of the Fair, declared the existence of genuine tickets somewhere. By the aid of a powerful microscope a minute imperfection in a small letter "o" was discovered; so when the powerful microscope of Divine Truth is brought to bear on the counterfeit views of atonement, the defects are seen.

"The atonement of Christ is the central thought of the Christian system, the measure at once of its beneficence and its might. Considered as a doctrine, the Atonement is to Christianity what the keystone is to the arch, the bond that constitutes it a unit, the secret of its strength, and the crown of its symmetrical proportions. Considered as a life, the Atonement is to Christianity what the heart is

to the human body, the fountain whence it springs, and the motive power by which it acts."*

Our views respecting the design and import of the death of Christ will necessarily determine our views of the extent of its benefits, the nature of saving faith, and the meaning of justification itself. For example: those who maintain that the death of Christ, from its nature and purpose, secured the eternal salvation of all for whom He died, are forced by this assumption, contrary to Scripture, to limit the Atonement to an elect portion of the race; because they know that all are not saved. As Christ says, 'Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat,' they are compelled, by their theory, to conclude that the Atonement was not made for those who are lost. Other examples might be given of the way in which a false conception of the atoning work of Christ produces a false view of the nature of the Gospel salvation.

While we retain the term "Atonement," we are to see to it that the Truth of God is not subverted by leaving out the essentials of that Truth—the vicarious death of Christ.

MEANING OF ATONEMENT.

Dr. Cook tells us that the term in the Hebrew language which we translate to atone, is *Kaphar*, and signifies to atone, to appease, to pacify, to procure favour.† As example, he refers us to Gen. xxxii. 20: "And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me."

* Rev. Dr. Jackson, *Methodist Quarterly*.

† See Dr. Cook's "Theology."

There was still a doubt in Jacob's mind whether Esau would receive him, but we need have no doubt as to Divine reception, for in virtue of appeasement by the Lord Jesus, we are invited to "come boldly"—God has confirmed this by His oath.

"And I will establish my covenant with thee; and thou shalt know that I am the Lord: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." (Ezek. xvi. 62, 63.)

This is the covenant of grace in Jesus Christ, repairing the ancient covenant which they had broken. This covenant respected the incarnation of Christ, and was ratified by the blood of His cross. The Jews were to share in the blessings of the Gospel, and be restored to the favour and image of God on the terms laid down for both Jews and Gentiles, for in Christ Jesus neither circumcision availeth anything . . . but a new creature—and there should be no upbraiding, etc.

He tells us that the Hebrew word as a noun is *Kopher*, and rendered atonement. "In the Greek of the New Testament it has the same rendering: atonement." Take the following: "If any man sin we have an advocate," etc. (1 John ii. 1, 2.) Also, "Herein is love," etc. (*Ibid.* iv. 10.)

Dr. Newton Brown supports this view and asserts: "As, therefore, the Greek word *ilasmos* is expressly applied to Christ in the above passages, and as it gives the true signification of the original word when applied to the atoning sacrifices under the law, we must either admit that the sacrifice of Christ was a real atonement or propitiation for sin, or be reduced to the alternative of denying all that the Scriptures have said respecting the design and the

effect of sacrifices." The conclusion we come to is, that God has become, by the sacrifice of Christ, propitious, and that He has committed to His Church "the ministry of reconciliation." I want to here distinguish between the commercial and the moral aspects of this subject of atonement—a distinction that would have saved a great deal of confusion had it always been considered.

The Atonement is strictly a moral, and not a commercial, transaction. Crimes may be atoned for, but debts cannot. Debts are transferable, but crimes are not. If debts are assumed and paid by a third person, the first is of right acquitted from obligation to pay. But if atonement is offered by a third person for crimes, and that atonement is accepted, the acquittal of the first from punishment is still an act of grace, since the criminal is no less personally deserving of punishment than before. It is still for the acceptor of that propitiation to determine the terms on which the guilty may become reconciled. "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. iii. 28.)

The criminal is still in the condemned cell, notwithstanding that the Lawgiver has become propitious through the satisfactory arrangements made, and may be sought unto for pardon. "Seek and ye shall find." "He that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light is come into the world," etc. (John iii. 18, 19.)

"Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped and all the world may become guilty before God." (Rom. iii. 19.)

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"Guilty I stand before thy face ;
 On me I feel thy wrath abide ;
 'Tis just the sentence should take place ;
 'Tis just—but O thy Son hath died !"

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all sin." (1 John i. 9.) I thus tarry here to fortify this citadel of Divine Truth, because of the much ruin that has been experienced at this Gibraltar so unique in itself; yet, in regard to which so many fatal mistakes have been made. Universalists, Plymouth Brethren and Calvinists, etc., have dashed against this commercial Antinomian rock to the dishonour of God and ruin of souls. This teaching that God paid our debt, illustrated by a poor man's rent being paid, etc., is very common in the services of the Plymouth Brethren.

The Bible is represented as a receipt that the work was finished, and we are free.* As a matter of fact, no one is free, solely because Christ died, without an utilization of the provision thus made for our individual benefit, by repentance toward God and faith in our Lord Jesus Christ. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 2.) How? "By faith." (Rom. v. 1.) "Lay hold on eternal life."

* I fear that some of the hymns sung in orthodox churches are not very sound in this respect, *e.g.* :

"I will sing of my Redeemer,
 And his wondrous love to me ;
 On the cruel cross he suffered,
 From the curse to set me free.

"CHORUS.—Sing, oh, sing of my Redeemer,
 With his blood he purchased me ;
 On the cross he sealed my pardon,
 Paid the debt, and made me free."

The objectionable part is the last line of the chorus: "Paid the debt, and made me free." Christ set no one free on the cross, but made ample and reliable provision that all may be made free as they come for liberty. "He looseth the prisoners." (Psalms cxlvi. 7.)

It will aid us to further understand our subject if we keep in mind clearly the distinctions in the following antithesis :

1. Between wrath and propitiation. By the wrath of God is meant, not that turbulent passion, as manifested in wicked man, but that moral sentiment of justice which exists in perfection in the Infinite Mind, because of which He cannot look upon sin with the least degree of allowance. By propitiation is meant that satisfaction to Divine justice which makes it proper for God to exercise His mercy in forgiving sins on the terms of the Gospel.

2nd. Between atonement and reconciliation. The one is the cause, the other is the effect. Fundamental errors have arisen by not keeping these distinct. God, not man, receives the atonement ; but believers receive reconciliation through that atonement.

“ He breaks the power of cancelled sin,
He sets the prisoner free,
His blood can make the foulest clean,
His blood availed for me.”

“ We joy in God through our Lord Jesus Christ, by whom we have now received the atonement ”—at-one-ment, or, better still, as it is in the margin, Wesley’s Notes* and Revised Version, reconciliation. (Rom. v. 11 ; 2 Cor. v. 18, 21 ; Heb. ix. 15.)†

3. Between atonement and redemption. This word redemption has a broader meaning and application in the Scriptures than either of the other words noticed, and seems

* I have frequently noticed that where Wesley differs from the A. V. he anticipated the R. V. by over one hundred years.

† It was rather a fatal reference Mr. Varley made when he pointed us to Heb. i. in support of his claim. Of all books in the Bible teaching vicarious suffering, that is the one.

to include them both. On the one side, it includes atonement, in the price of redemption, as to its objective point, which is universal in its provisions.

“ Lord, I believe Thy precious blood,
Which at the mercy-seat of God,
Forever doth for sinners plead,
For me, even for my soul was shed.

“ Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full atonement made.”

On the other side, redemption includes the deliverance of individual believers from the curse of the broken law, the power of sin, as its subjective point. As such it is limited in its operations, being confined to accountable man, who seeks God in an acceptable manner, and to unaccountables, as infants, etc., including in its ultimate scope the resurrection from the dead. (Rom. viii. 23.)

“ Come, sinners, to the gospel feast,
Let every soul be Jesus' guest ;
Ye need not one be left behind,
For God hath bidden all mankind.”

Sometimes the distinction is expressed as “ redemption by price and redemption by power.”

I emphasize “ acceptable manner.” There is a tendency in this age to a looseness as to faith and whole-heartedness in seeking the Lord. The former being merely the assent of the understanding ; the latter being the manifestation of that assent by simply holding up the hand or going forward to the front of the church or enquiry room. When I remember the struggle I had, as a young lad of thirteen, even to do that much, I cannot look upon those

compliances as being meaningless signs. I wish to add that it means a great deal for a poor sinner to commit himself to God publicly, by breaking the snare of "the fear of man," and I have everything to say in favour of that public manner of starting. It is the cold and perfunctory manner, and the conclusion that that is all that is necessary, and, further, taking the Word of God as the witness of acceptance, I object to.

"They have healed the hurt of the daughter of my people slightly, saying peace, peace, when there is no peace." (Jer. viii. 11.)

"Deepen the wounds thy hands have made
In this weak, helpless soul,
Till mercy, with its balmy aid,
Descends to make me whole.

"The sharpness of thy two-edged sword
Enable me to endure ;
Till bold to say, my hallowing Lord
Hath wrought a perfect cure."

"Seek and ye shall find" (Christ). "He that believeth on the Son of God hath the witness in himself." (1 John v. 10.) See, also, Rom. viii. 15, 16.

This acceptable manner refers to the time, which is "now."

The Rev. Mr. Smith, of Raleigh, N.J., had tried during special services to bring a certain man of that town to the Saviour. Something was wrong. There was business or something, but Mr. Smith left the place, and the man was not converted. He was passing through it some time after, when he was informed that Mr. B. was very ill, in fact, dying. Mr. Smith took a carriage and drove to the hospital. He said to the dying man, "I would like to speak to you about Jesus." He saw that he was very

weak, and he said, "I think we will pray ; I will put something in my prayer to which you can respond if you desire to seek the Saviour. I will not ask you to speak. Just press my hand in token that you accept the words I will utter in my prayer, as applied to your case." Mr. Smith prayed and waited for the pressure, but it did not come. He rose from his knees, and, bending over the man, said, "When do you intend to give your heart to the Lord?" And the man replied in a whisper, "To-morrow." At six o'clock that night he died.

" Why do you wait, dear brother,
Oh, why do you tarry so long ?
Your Saviour is waiting to give you
A place in his sanctified throng.
Why not come to him now ? "

4. Between sentiment and atonement. Mr. Varley did not tell us how an atonement could be made without the death of Christ. Others of the same crowd, however, have spoken out on the subject, *e.g.*, Dr. Taylor, of Norwich, in his "Scripture Doctrine of the Atonement Examined," and in his "Key to the Apostolic Writings," as reported in "Encyclopædia or Religious Knowledge," says : "That by the blood of Christ is meant not the corporeal substance ; not the sufferings and death of our Lord, but the blood of Christ in His perfect obedience and goodness." This is in harmony with what I wrote in Chapter I. about Socinianism, and which does violence to all Scripture interpretation and meaning of words, and is only sentimentalism. We have already explained the meaning of the other part of this antithesis, *viz.*, Atonement.

5. Between atonement and regeneration. I bring these into contrast to emphasize this biological side of redemption,

and bring before my reader recent conclusions in favour of Biogenesis or "life only from life," as reported by Prof. Drummond.* He says "that for two hundred years the scientific world has been rent with discussions upon the origin of life. Two great schools have defended exactly opposite views—one that matter can spontaneously generate life,† the other that life can only come from pre-existing life. The problem was solved by various experiments,‡ which resulted in a grand victory in favour of the latter, and Huxley and Tyndall* have been compelled to yield. The one reluctantly says, "The doctrine of Biogenesis is victorious along the line at the present day.§ The other is just as emphatic in affirming "that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life."|| Thus we find that Christianity receives at length,

* "Natural Law in Spiritual World," p. 61.

† "Beginning of Life." By H. C. Bastian, M.A., M.D., F.R.S. Vol. II., p. 633.

‡ Glass vessels were three parts filled with infusions of hay or some other organic matter. They were hermetically sealed to exclude the outer air, and boiled to kill all germs of life in the hay. In Bastian's experiments, even after boiling the vessels for hours, to secure sterility, life did appear, and he concluded it was spontaneously generated. The truth was, however, as was afterwards proven by Prof. Tyndall and Mr. Dallinger, that Mr. Bastian had not subjected the vessels to a high enough temperature of heat to kill the germs. When this was done, not a vestige of life appeared. The experimenters state that "some germs were all but fire-proof." "So far as science can settle anything, this question is settled by those experiments." (Gen. i. 1; John i. 3.)

§ "Critiques and Addresses," T. H. Huxley, F.R.S.; p. 239.

* This is a significant fact, if what Dr. Eby says in his "Christianity and Humanity," p. 60, is true, viz.: "Ask a hundred ordinary Englishmen or Americans to name the representative of Physical Science, ninety-nine of them, perhaps, would name Professor Tyndall."

|| *Nineteenth Century*, 1878; p. 507.

at its most central point, a support and basis in the laws of Nature.

"For many years," the Professor tells us, "a similar discussion has dragged its length through the *religious* world."

It is true the attestation by experiment is not as easily attained in the religious world as in the natural, especially to those minds which look on all experience as visionary and unreliable, when taken in support of the postulates of Scripture.

Yet we are not justified in shutting our eyes to these things when they are so plainly taught in the Scriptures, as is evident in so many experiences being related. Beside that of Paul, in Acts xxii. 1, we have his exhortations: "Examine yourselves whether ye be in the faith; prove *your own selves* (italics mine), know ye now *your own selves* (italics mine) how that Jesus Christ is in you except ye be reprobates." (2 Cor. xiii. 5.)

"But let a man examine himself and so let him eat of that bread and drink of that cup." (1 Cor. xi. 28.)

We have seen that there is a great gulf between the organic and the inorganic state, and if the conclusions of Butler, Pascal and Drummond are true as to the analogy between nature and grace—and who has not been subdued into adoration by their truthfulness?

I feel safe in asserting that the great gulf, so prominently brought before our minds in the parable of the "Rich man and Lazarus,"* as existing between Hell and Paradise, exists to-day on earth between the "natural man" and the "spiritual." There is this difference, however: The gulf in this world has been bridged over by the Lord Jesus Christ, so that the natural man may pass over from nature to grace.

* Luke xvi. 26.

"Now, only now, against that hour
We may a place provide ;
Beyond the grave, beyond the power
Of hell, our spirits hide."

Have you yet passed over? Jesus has placed His hand
in thine and lovingly invites you over.

"This is the time ; no more delay ;
This is the acceptable day ;
Come in, this moment, at his call,
And live for him who died for all."

"The natural man receiveth not the things of the spirit
of God, for they are foolishness unto him ; neither can he
know them, for they are spiritually discerned."† The
natural man is dead in trespasses and sins. "Far off ;
without God and without hope in the world."

"Come home, come home,
You are weary at heart,
For the way has been dark,
And so lonely and wild ;
O prodigal child,
Come home ; come home.

"Come home, come home,
For we watch, and we wait,
And we stand at the gate,
While the shadows are piled ;
O prodigal child,
Come home ; come home.

"Come home, come home,
From the sorrow and blame,
From the sin and the shame,
And the tempter that smiled ;
O prodigal child,
Come home ; come home."

† 1 Cor. ii. 14.

We have seen that the only bridge across the gulf between living and dead bodies is from pre-existing life,* so the only bridge across the great gulf from spiritual death to spiritual life is from pre-existing life, and that life is in His Son. "He that hath the Son hath life, and he that hath not the Son of God hath not life."† Christ speaks of it as a new "birth."

The idea of spontaneous spiritual generation is as contrary to Scripture as it is, by analogy, to the laws of nature. You may, by the "survival of the fittest," evolve a grand improvement to the stock on your farm, if you have one, but you never can evolve your soul from sin to holiness.

The animal may evolve itself,
To full-orbed splendour shine ;
But man, thy sin is too deep set,
From it by self to find.

Man may, by arduous toil, evolve grand achievements in science and art, gradually unfolding the possibilities of the mind and body, till it becomes more than ever apparent that God was wise in placing him as King on this earthly sphere ; but he never can evolve a knowledge of sins forgiven.

"The gift of God is eternal life through Jesus Christ our Lord." (Rom. vi. 23.) "I am the way, and the truth and the life." (John xiv. 6.)

After these antithetical presentations the reader will, with a broader view and clearer light, enter on the discussion of the subject—

VICARIOUS ATONEMENT.

The meaning of vicarious, according to Worcester, is :

* Gen. ii. 7.

† John v. 12 ; Col. iii. 4.

first, deputed, delegated, commissioned ; second, acting in the place of another ; third, done or suffered for or instead of another.

"In cases where the party offending is unable to render adequate atonement in his own person, and where the punishment could not be endured by him without ruining him—as is the case in all capital offences—if the suffering of another be accepted in his stead, the atonement thus made by a substitute is technically termed a vicarious atonement."*

That is a case that rarely happens in human governments, but is the case in relation to the Atonement made by Christ. He was made sin for us, who knew no sin. From the Ultra-Calvinist who limits the provisions of atonement to the elect, on the one hand, to the broad Socinian who denies the vicarious nature of Christ's death, on the other, there have not been wanting advocates for almost every intermediate point.

While it may be admitted that a perfectly theoretical solution of the subject is not necessary for salvation, yet inasmuch as the stream does not rise above its fountain-head and a system is not healthier than its vital parts, it may be reasonably concluded that at least a *church's soteriology* of atonement should be correct.

I have no sympathy with the remark we sometimes hear : "It matters not what a man believes, if the life is right." But there is the trouble, for, as a rule, we do not practise above our faith. Christ said : "If thine eye be single, thy whole body shall be full of light."

In order to have a full-orbed view of our subject, we will consider briefly the first of the three theories which, for all practical purposes, cover the whole ground : first, Moral Influence ; second, Substitutionary ; third, Governmental.

* "Encyc. Reli. Kno."

Of the three theories just now mentioned, the moral influence is the only one which necessarily comes into view in reply to Mr. Varley. We will, however, briefly explain what is meant by the other two. Rev. R. Watson gives an epitome of both.

1. By substitution is meant, the satisfaction made by the death of Christ, consisted in His taking the place of the guilty ; and in His suffering and death being, from the dignity of His nature, regarded by the offended Lawgiver *as a full equivalent and adequate compensation for the punishment by death of the personally guilty.*

2. By the governmental or rectoral theory, "Christ is supposed to have made satisfaction for our sins, not because His death is to be accounted an adequate compensation or a full equivalent for the remission of punishment, but because His suffering in our stead maintained the honour of the Divine law, and yet gave free scope to the mercy of the Lawgiver." Both of these opinions have great names for their advocates.

MORAL INFLUENCE.

I will endeavour, as briefly as possible, to fix in the reader's mind the nature of this theory.

Dr. Pope speaks of it as "the exhibition of the redemption to man, as moving upon his conscience and will and heart." Dr. Randles : "The one feature common to all the shades and diversities of the 'moral power' view is the notion that the efficacy of anything Christ did to atone was merely moral, ethically suasive, tractive, educative, appealing to the moral nature, and presenting to the sinner's mind motives or considerations that may rationally induce abandonment of sin and return to God, and only saving as far as these motives take effect. They are

all but different aspects of what is called 'moral' atonement in opposition to 'legal,' the latter affirming and the former denying that the sufferings of Christ aimed at removing legal obstructions, in order that such moral forces might come into play."*

The advocates of this theory mistake the real object of atonement, viz., the mode by which God's mercy can be exercised towards repenting man, rather than any means by which man's hostility toward God may be subdued. The reader may here have a clear view of the broad distinction between this theory and the substitutionary one.

Mr. Varley's anti-death views fill the whole of one side of this moral force theory, while the conscience-smiting influence of His death, as held by others, fills the other side. We acknowledge that these moral influences come from the Atonement as sunbeams from the sun, but they are not the Atonement any more than the sunbeams are the sun.

This theory we are now considering makes no attempt to find a Godward bearing in the atoning work of Christ, but solely to affect man, bringing him to repentance. It sees no ground of pardon necessary besides the will of God to forgive and the readiness of man to be forgiven, without any proper atonement for sin. We hope to have made the nature of this theory plain to the reader's mind. We proceed to consider the defects of these views in the light of Scripture and reason. The language of Scripture has a more extended view than merely smiting sinners' hearts as a moral force, *e.g.*, "To declare I say at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus." (Rom. iii. 26). "Wounded for our transgressions, bruised for our iniquities,"

* "Substitution," p. 188.

etc., "The Lord hath laid upon him the iniquity of us all." Atonement was satisfaction to Divine justice, and thus the legal bar in the way of pardon was removed, and the moral ends are accomplished in salvation on the terms of the Gospel. The primary meaning everywhere in the Bible is the language of expiation, and not of moral education. To confound the two is to confound the cause with the effect.

"Such language applied to the influence of even the highest conceivable order of moral training were a clumsy attempt to clothe the idea of persuasion in the language of expiation. If the Inspirer of holy men of old meant nothing more than this, the selection of terms was most unhappy, and may well tax the ingenuity of humanitarianism to contract their significance to the dimensions of its meagre creed. Never could the influence of the most perfect martyrdom entitle it to the properties ascribed to the sufferings of Christ.

"If this were the true doctrine, the death, being but confirmatory of, and secondary to, the teaching and life of Christ, the salvation of men ought to be traced mainly to the latter, and only to the former in a very subordinate sense. The martyr's death is but the seal of his sincere belief of what he asserted and practised during his previous life; consequently the moral power of the death would be nothing without the life. If, then, Jesus died only as a martyr, the use of His death consisted not in its inherent virtue, but in its enhancing the influence of the doctrine He taught, and the deeds He performed during His life, in which the principal virtue consisted. Turning, however, to the Scriptures, it is seen that salvation is traced much less to His antecedent teaching and example than to His suffering and death. 'While we were yet

sinners Christ died for us ; much more being justified by his blood, we shall be saved from wrath through him.' 'The Son of man must be lifted up (crucified) that whosoever believeth in him should not perish, but have eternal life.' 'Who gave himself for us that he might redeem us from all iniquity.' These are a few out of many passages which exhibit the close connection between our salvation and the offering up of Christ unto death." * (Rom. v. 8, 9 ; John iii. 14, 15 ; Titus ii. 14.)

This theory we are now considering had better be analyzed, for, on account of Mr. Varley's very weak theological digestive organs, it is rather strong for him. He does not believe in the death of Christ. The subdivided theories are :

1. Identification.
2. Manifestation.
3. Marturial.

We place Mr. Varley in the first.

1. We will consider, first, this identification theory. What is meant by it? Dr. Campbell answers: "I have sought to realize the Divine mind in Christ as perfect sonship towards God and perfect brotherhood towards men, and doing so, the incarnation has appeared developing itself naturally and necessarily as the Atonement."—Dr. Campbell, "Nature of Atonement," p. xvii. Does not this mean that the incarnation is the Atonement? Thus we have no trouble in our efforts to locate Mr. Varley, for that is exactly what he contended for.

But, we ask, is there anything in the incarnation to introduce any quality or power that can deliver the sinner from his guilt and make him inwardly pure? Has it any peculiar tendency to produce these effects, which would entitle it to be called *the* atonement, or the efficacious factor

* "Substitution."

therein? However much the strength of the great sacrifice pre-supposes it as necessary to the value of the offering, there is nothing in the incarnation itself of an atoning nature.

The words of Prof. Randles come in here with force: "The bearings and value of the incarnation only appear when it is contemplated as a unique preparation for some further proceedings in the redemptional economy. Bethlehem was the way of the Son of God to Calvary. By incarnation He could get down to our level in order to work out our deliverance. But we are not rescued and exalted by the mere fact or the inherent virtue of His reaching that level. 'It behoved him to be made like unto his brethren,' not that His simply being so might save them, but 'that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.' (Heb. ii. 17.) To say possession of humanity is priesthood would imply that every man is a priest in the same sense; for every man is human. But to say it was a necessary qualification for his priesthood clearly explains why it behoved Him to be made like unto His brethren, namely, that He might make an offering of himself for the sins of the people. He humbled himself to the likeness of men. Had He stopped there, His human brothers had been unredeemed. But 'being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' (Phil. ii. 8.)

"If incarnation possessed any intrinsic or necessary virtue to save by its identifying Christ with our humanity, it must have been of a nature very different from the virtue of His dying; and the frequency and emphasis with which the Scriptures speak of His death as the cause of salvation must be strangely mistaken. According to this language,

He was incarnated, not because that itself would save ; but *in order* that He might become capable of death, and, by dying, deliver us from death. 'We see Jesus, who was made a little lower than the angels . . . that He by the grace of God should taste death for every man.' (Heb. ii. 9.) Incarnation by itself has no inherent adaptation to remove guilt, or to be the ground of pardon, or to purify the corrupt heart ; and therefore it cannot invest the manifestation of truth with any quality or power sufficient to obtain remission of sins or transformation of character." We admit that He assumed our nature, but the mere assumption of our nature, though amazingly condescending on His part, and reflecting honour upon humanity at large, does not of itself change that nature, or insure its moral purity, except so far as relates to the humanity immediately included in His one person. It identified Him with all our race in the sense that His finite nature was human as ours was ; but there is no such affinity between His divinity and our race as that between His divinity and His own proper humanity. This is evident from the fact that all the human family remained sinful while He was holy. If the incarnation of itself saves, the Bible is full of meaningless invitations, accompanied by promises on well-specified terms. It would all be fiat and wholesale, and Mr. Varley would prove himself and all other workers only hirelings.

2. The manifestation theory may be understood by the language of Dr. Bushnell, one of its advocates, who says : "The uplifted Christ will be the true regeneration of souls, not by action upon them, but *by what He is to sight*."*

The glaring defect in this theory is, that it reduces the atoning work of Christ to a mere process of education or moral suasion.

* "Life and Light of Men," pp. 101, 270-279.

"It more or less admits that man was sunk in sin, guilt, and misery ; and that the work of Christ was to deliver him therefrom. God does not act upon his heart by direct natural power, but by showing His great love to him and His abhorrence of sin ; for which exhibition the sufferings of Christ are the means. Those sufferings contain no virtue, potency, or property calculated to save man. They only point him to a sin-hating, man-loving God, the sight of whom effects his salvation. They removed no obstacle in moral government to his pardon, laid no foundation on which pardon might be vouchsafed, supplied no element in consideration of which God might cancel guilt ; they were not, in any sense or degree, the procuring cause of either forgiveness or purity. They were only the revelation of the real cause in the character of God. Their method of showing the mind of God was practical and illustrative rather than verbal ; but they were nevertheless merely instructive or persuasive." *

The defect in this method is not in its being an educative manifestation of God (for the Atonement reveals His attributes and attitude towards man with transcendent clearness and fulness), but in its being *only* or *primarily* educative. Truly understood, the death of Christ is a grand revelation of God, *because* it is something else—a divinely established basis of free salvation. "The truth shall make you free," not merely because it *is* truth ; for there are many truths which would not make the sinner free ; but because *what* the truth reveals is fitted to effect his freedom. The Gospel is good news for men, not simply because it is true (else it were equally a Gospel to devils who gain acquaintance with it), but because it presents the provision of grace for man in Christ. Can this

* "Substitution."

mere process of moral enlightenment be all that is meant by that humiliation which the Scriptures present as the great sacrifice, sin-bearing, the ransom, the redemption through His blood? Certainly not!

Read Rom. v. 7, 8: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

This manifestation theory works all right among friends; but Christ had to deal with enemies, not only to bring them to repentance, but to expiate their guilt, consistently with the righteousness of God. It is true in that He manifested the "great love wherewith he loved us." Christians are called upon to manifest the truth in love. The double thought is presented in the following:

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." (1 John iv. 9-11.)

Here is the manifestation of love in the incarnation. We must distinguish between the latter and the "propitiation, through faith in his blood." (Rom. iii. 25.)

As to the manifestation of the truth by Christians, it may be done in various ways.

First, abhorrence of sin. "The ashes of the martyrs are the seed of the Church." Those who resist sin are a mighty power.

Rev. B. Fay Mills tells us of a man called Uncle John Vassar, who was a great sufferer during the last months of his life. He would pace back and forth in his room to get relief from his pain; then he would lie down on his couch

and in the midst of his suffering he was heard to say, "O my God, how much better this is than sin!" Ah, that's the test. Die rather than sin.

Secondly, testimony is to be borne by freedom from questionable things. It was said of Billy Gray, the Cornish miner, that he had an upward look. Someone enquired of him once how things were going on in the world. He replied, "It's so long since I've been there, that I am not posted."

A man needs to be posted on some things in the world in order to make them better; but he must be free from the tastes and ways of the world.

It is true we have to do with the world, but we are not to be of the world.

Thirdly, we must testify in a positive manner. There is no power like this.

"Ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter iii. 15.)

Fourthly, by downright, earnest, practical work for God. The world is full of sentiment.

"What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone." (James ii. 14-17.)

3. Marturial. This theory is similar to the last, only laying rather more stress on the martyrdom of the Great Teacher, thereby sealing His doctrine by His death, as a persuasive power of truth.

We acknowledge that the noble and heroic attestations to Truth, as presented by the martyrs from time to time, are inspiring to faith, and if that is all we need, we have an abundance of it. But, in that case, we would have as many saviours as there are martyrs.

If Christ is only one out of a thousand saviours, He could drop out and yet all would be right. I ask, in the name of Bible truth, if that is the indifferent way in which Christ is spoken of in the Scriptures? If it were simply the martyr spirit we need, "Foxe's Book of Martyrs" would be worth more to us than the Bible is.

Again, if simply this spirit were necessary, they had these noble examples as extensively presented in the familiar eleventh chapter of Hebrews. In that light the Scotch Covenanters whose graves I saw in Greyfriar's churchyard at Edinburgh a few years ago, and the Huguenots of France, were just so many saviours; or, going back to the Scriptures, Paul, Stephen and Polycarp were saviours, but do we find any intimation of that? No! On the contrary, we find Christ singled out as the One Mediator, who gave himself a ransom for all.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sin." (Acts x. 43.)

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. x. 12.)

"And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk." (Acts iii. 12.)

If it be claimed that He presented to His followers a perfect example of resignation and obedience, even amid the extremities of a violent and awful death, we can afford

to allow that to be the case, as one of the results ; but that was not the design He proposed to accomplish. The Scriptures nowhere teach this as the chief object, but on the contrary they speak in unmistakable terms of Christ being a propitiation for sin ; not as a martyr, but as a sacrifice.

We see this fully substantiated by the design of the Saviour's death being typically set forth by the victims offered under the law. "To atone, to ransom, to deliver from death, to turn aside Divine displeasure is constantly stated as the object of the victims presented by the Jewish high priest. Then such was the design of Christ in His death."* We come now to consider a subject left over from last chapter, viz., the rent veil :

"And, behold, the veil of the temple was rent in twain from the top to the bottom : and the earth did quake, and the rocks rent." (Matt. xxvii. 51.)

Three evangelists mention this in almost the same words. The veil of the temple was a massive, gorgeous curtain, suspended between the Holy Place and the Most Holy. Its chief purpose was to bar all entrance into the Holy of Holies. No one but the high priest, and he only once a year, was permitted to enter within the veil, and standing in that mysterious, inaccessible shrine, make atonement for the sins of Israel.

That the veil was rent just as Christ expired is a very significant fact. While that veil was whole it was an evidence that the Jewish dispensation was still in force—that the great sacrifice had not been rendered. But when that veil was rent, the Holy Ghost signified that the way to the holiest of all was open. Paul throws a light on here.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way,

* Rev. W. Cook's "Theology."

which he hath consecrated for us, through the veil, that is to say, his flesh." (Heb. x. 19, 20.)

Why was this veil not rent before? If Mr. Varley's view be correct that so much importance is to be attached to Christ's incarnation alone, as the atonement for sin, why was not this veil rent then? Why was it not rent when He was in agony in the garden, or when He was first brought to the cross? Why wait till that particular moment of death? Mr. Varley may try to wriggle out of it, or with the common agility of members of that school, jump over it, but I hold him to this point: Why wait till that moment? I can find no other reason than the one we are contending for, viz., that nothing short of His death met the requirements as atonement for sin.

"Come to Calvary's holy mountain.
Sinners, ruined by the fall;
Here a pure and healing fountain
Flows to you, to me, to all,
In a full, perpetual tide,—
Opened when our Saviour died."

We see in this: 1st. The completeness of Christ's finished work—"from top to bottom"—correlatively, provision made for sinners in highest or lowest circles of society; also for all degrees of sin, *e.g.*, 1st of April equivocations* and the deep hidings of iniquity.

All need to be pardoned, or they will sink.

2. That each one may come for himself. No priest, no mass or anything of that kind necessary. Man a sinner! Christ a Saviour!

3. The mysteries of the Old Testament unfolded.

The veil concealed the ark and the mercy-seat. From

* I believe in a good sharp witticism, if there is no lie in it. It gives spice to life; but remember, too much spice spoils the cake.

Gospel history we see that the mercy-seat signified Christ our propitiation, and the "pot of manna," Christ, "the Bread of Life." We see "not as Moses, who put a veil over," etc. (2 Cor. iii. 13, 14.) It signifies the opening of a new and living way to God.

Christ, by His death, made this way possible. Christ's death rent every veil of sin and inability.

We behold also in the salvation of infants and that of the heathens who, being without these moral influences as extended through the Bible, live up to the laws they have written in their hearts, an argument that cannot be overthrown, that the death of Christ extended, in its inherent virtue, away beyond these moral influences.

It may be said in regard to the sublimity of the martyr spirit: attestation, ever! atonement, never! Thus we see that God manifest in the flesh was not enough. His identification with humanity may truly be looked upon as a necessary preliminary step just as youth is preliminary to manhood, or going to a field is to doing a day's work.

"We see Jesus who was made a little lower than the angels . . . that he by the grace of God should taste death for every man." (Heb. ii. 9.)

My newly found reputed friend Dr. Randles gives a very important view for this place:

"The incarnation is never, like His death, set forth as the immediate ground of forgiveness, and if it were, we should be puzzled to trace any adequate causal relation."*

This Socinian view we are combating was the reproduction of the error of the school of the Alexandrian Fathers, as follows: "The Saviour's priestly office was only figurative on earth and began in heaven, where He used His exalted authority to plead for mankind. The

* "Substitution," p. 211.

sacerdotal office consists in this, that as He can in royal authority help us in all our necessities, so in His priestly character; and the character of His help is called by a figure His sacrifice." *

I need not waste space to show how far this is astray. We have no intimation in Scripture that Christ interceded in heaven before His ascension. The sole object of Christ's incarnation (according to Mr. Varley, and suffering and death according to the other flank of this Moral Influence theory we are considering) was to induce that repentance and animate and exemplify that obedience necessary for pardon. This brings us to consider the ineffectiveness of repentance, by itself, to secure forgiveness.

1. To conclude that God forgives, solely on the ground of repentance, is to deny the doctrine of vicarious suffering, in consideration of which God's mercy may be extended to fallen man, without a compromise of His character as a just and righteous governor.

2. It is not any act of man that propitiates, and to assign to the sinner's tears that which is assigned expressly and solely to the efficacy of the Saviour's blood, by the teaching of Scripture, is to make man his own saviour.

3. The fact that neither repentance nor obedience could release men, under the old dispensation, from the obligation of presenting the propitiatory sacrifices to God, we conclude that they are not enough under this, the new *regime*, of which the former was designedly the type.

"Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten. . . . And he shall bring his trespass offering unto the Lord." (Lev. vii. 4, 6.)

* Pope's "Theological Compendium,"

See, also, Num. v. 5-8 ; Matt. xxvi. 28 ; Luke xxii. 20.

We see the same thing presented by Paul :

"Now we know that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God. I do not frustrate the grace of God : for if righteousness come by the law, then Christ is dead in vain. Where is boasting then ? It is excluded. By what law ? of works ? Nay : but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

"The wisdom of God and the tenor of Scripture lead us to suppose *the death of the Redeemer*, or some equally extraordinary course was *necessary* to the salvation of men ; not only for the fulfilment of prophecy, but *from the necessities out of which the whole plan and its predictions arose*. Had it not been necessary to the end in view, we can hardly conceive that the All-wise God would have appointed so extreme a humiliation. The cup was drank because, if the object was to be attained, it was not possible it should pass from Him. Hence the necessity for bloodshedding, without which there was no remission, was founded more deeply than in the requirements of Mosaic patterns, namely, in the impossibility of salvation without it. To say Christ died because the typical animals died rather than that they died because He was to die, would be a puerile inversion of the truth, an attempt to make the shadow rule the substance, the picture the reality.

"The sufferings of Christ were a necessary part of the plan. We are not competent to say that very plan and no other, was absolutely necessary to the salvation of man ; but we may safely affirm that we are utterly unable to conceive or imagine any other against which there does

not lie some fatal objection. And this is what is commonly intended by those who speak of its necessity.

"But on the marturial hypothesis, notwithstanding their importance, His fatal sufferings fell far below the rank of a necessity. They might have been dispensed with. All they taught might have been, and to some extent were, impressed upon men's minds by other means. Men might have read the same lessons of love and duty under other equally portentous confirmations. As the message of Moses or Elijah produced its deep impression by means of accompaniments other than the murder of the messenger, so might the message of the Great Teacher. Of several methods of accrediting His doctrine, martyrdom might be the most desirable; yet for all that, it was not indispensable.

"Can a theory in which the sufferings of Christ amount only to an unnecessary though valuable expedient, be one with the Scriptural doctrine wherein they were a *sine qua non*?"*

The last consideration brings to my mind a fact as presented in my "analysis of Socinianism," p. 29, viz., that they reject the Old Testament. Perhaps it has not yet occurred to the reader's mind why they refuse to look upon the two Testaments as being complementary to each other. We find the answer in this subject of vicarious suffering. To allow that the Old is the type and the New the anti-type, the Old the prediction, the New the fulfilment, and thus to stand correlatively with each other, would be fatal to their cause. Hence, they jump over the Old and pay no attention to it nor the New either, unless it chimes in with their reason, which is the measure of their faith. Thus they are on the sand, for what is a measure of faith to one is none to another, as they have no standard.

* "Substitution."

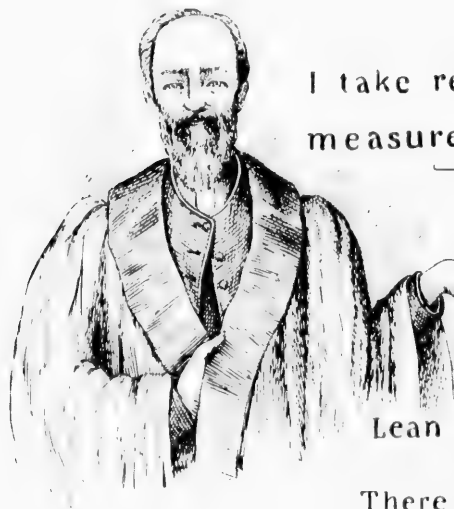
Besides this they are tremendously breachy with the Word of God.

They will tear down or jump over anything and everything that stands in the way of reason. They mostly jump over!

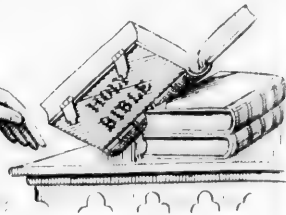
They remind me of the Englishman's horse: "That air orse wold jump oer't or toir done ony vence twenty rales eigh—so ee wood—zure." Why! twenty rails of "Thus saith the Lord," are nothing with these free rangers. (See illustration on next page.)

As to the correlation between type and antitype, the following additional ought to suffice: When the priest made atonement for the sins of himself and the people, after slaying the one goat, the order of proceeding with the other was this: "Aaron shall lay both hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins, and he shall put them upon the head of the goat, and shall send him away . . . the goat shall bear upon him all their iniquities unto a solitary land." (Lev. xvi. 20-22.) How like "The Lord hath made the iniquity of us all to meet on Him." (Isa. liii. 6.) And "He bore our sins in His own body on the tree." (1 Peter ii. 24.) Can we fairly avoid the conclusion that as the sins—*i.e.*, the guilt or obligation to punishment of sin—of the people was laid on the animal symbolically, so really "the sins of the whole world"—*i.e.*, the guilt or obligation to punishment for sin—was laid on the Divine-human antitype? (See p. 47.) The same holds good if you consider the relation between prophecy and fulfilment.

There are no less than forty-two different aspects in which Christ is presented by the Old Testament prophecies. A few examples must suffice:



I take reason as the
measure of my faith!



Lean not to thine own
understanding.

Prov. 3:5

SOCINUS.

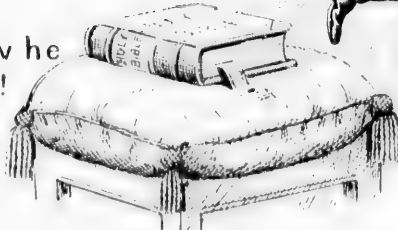
There is a way
which seemeth right unto
a man but the end thereof
are the ways of death

Prov 14:12



Cant stop at trifles!

See how he
jumps!



A MODERN SON.

Designed by
The Author

His advent. (Gen. iii. 15 ; Isa. ii. 2.)

Time of advent. (Gen. xlix. 10 ; Dan. ix. 24.)

Magi. (Psa. lxxii. 10, 15 ; Isa. lx. 3, 6.)

Crucifixion. (Psa. xxii. 14, 17.)

His death attested by convulsions of nature. (Zech. xiv. 4, 6 ; Amos xviii. 9.)

Death with malefactors. (Isa. lxiii. 9, 12.)

Casting lots for vesture. (Psa. xxii. 18.)

Resurrection. (Psa. xvi. 10 ; xxx. 3 ; Hos. vi. 2.)

And lastly, the outpouring of the Spirit to carry on the work. (Joel ii. 28.)

Have you been filled with the Holy Ghost for the development of Christian character, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and self-control? Mr. Finney used to say that it was just as wicked for a man to be disobeying the command to be filled with the Spirit as for an impenitent person not to yield the will to the eternal God, and I almost believe it—nay, I do believe it. But that is a great word—"filled with the Spirit of God." There is room for various things in a tumbler, but if it were filled with water there would be no room for anything else. Be filled with Christ's life.

That these passages just referred to, from the Old Testament, are original predictive references to Jesus Christ, which find their complete and actual fulfilment in the events recorded in the New Testament, is evident from the fact that all which refer to the glory and extension of the Messianic kingdom in the world are being fulfilled by the spread of the Gospel and its influence on the hearts and lives of men, and by nothing else. Take this passage quoted by the evangelist (Matt. xii. 18): "Behold my servant in whom my soul delighteth. I have put my spirit upon him ; he shall bring forth judgment to the

Gentiles." (Isa. xliii. 1.) It is hard to see how any reader can deny that this passage points objectively and directly to the Great Teacher, the Christ of the New Testament, to whom alone it can be applied.

This marvellous correspondence of these facts and truths of the New Testament with the predictions of the prophets, prove conclusively that these predictions had Jesus Christ as their object, and were fulfilled in Him. It is not the correspondence between one or two predictions and their fulfilment that makes the proof so strong. It is the way in which such a vast number of widely different predictions, uttered by different prophets at different times, meet in the character, life, death and mission of Jesus, which compels the belief that He was the Christ foretold in the Old Testament. As Dr. Gloag says: "In order to receive the full force of the argument, we must take a conjunct view of the whole. Not one, but numerous prophecies were fulfilled in Jesus; prophecies all of them uttered hundreds of years before Jesus was born; prophecies varied and complicated; prophecies referring to time and place and to many minute events in history; all of them point to Jesus and receive their fulfilment in Him. He was born of the same family and in the same place which the prophets foretold of the birth of the Messiah. He was in the world at the time when the Messiah was to appear; His character and life bore animate resemblance to the character and life of Messiah. He suffered all those indignities which the Messiah was to suffer. He was wounded, He was pierced, He was killed, He was buried, as it was foretold that the Messiah should be wounded, pierced, killed and buried, and His religion was received of the Gentiles as it was foretold of the religion of the Messiah. So many prophecies fulfilled and not a single one disproved clearly,

demonstrate that Jesus of [Nazareth is the Messiah predicted by the prophets.*

The language of the late Rev. C. H. Spurgeon comes in here: "Have any of you known or heard of such a thing as conversion wrought by any other doctrine than that which is in the Word? Conversions through the doctrine of universal restitution! Conversions through the doctrine of doubtful inspiration! Conversions to the love of God and to faith in His Christ by hearing that the death of the Saviour was only the *consummation of a grand example* (italics are mine), but not a substitutionary sacrifice! Impossible!"†

The Hon. and Rev. E. J. Turnour, M.A., well says: "The Prophets afford an index to the more full accounts of the Evangelists."‡

For my last argument, I need only give an extract from our beautiful ritual, pedestaled by two other passages from the Word:

"Who, in the same night that he was betrayed, took bread, and when he had given thanks, he brake it and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins; this do ye, as oft as ye shall drink it, in remembrance of me. AMEN."

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom."

* "Jesus the Messiah."

† "Liberalism in Theology." By Rev. W. I. Shaw, LL.D., in *Methodist Quarterly*, 1893; p. 176.

‡ Vol. III., p. 48.

And for the interim, be it long or short, we have the following:

Paul says: "I received of the Lord," etc., . . . and closes by, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. xi. 23-26.)

Bringing my labours on this chapter to a close, I ask: Why this commemoration if the contention of Mr. Varley and those other "wandering stars" of France and Germany reported to us in the Wolfenbittel Fragments, be correct, that Christ was taken by force; or, as touching the last chapter, that He came to reign as theocratic king, but was stricken down by His enemies?

Monumental glory is always the language of success, but not of failure; of victory, but not of defeat; and remember, this memorial was constructed by the Saviour Himself, the defeated one according to their view. Who ever heard of a man erecting a monument of his own defeat? Add to this (and thus make it truer to the facts we are considering) the utter improbability that he would leave, in his official documents, for the direction of his executors, well-defined specifications that that monument was to be protected, and thus remain undiminished in strength, and undimmed in its signification down to the end of time?

I have travelled much, both in the Old World and this, but I have never met with such a man. That, however, is exactly what my opponent makes out in regard to Christ, if we are to draw natural conclusions from his assertions, and the facts of the case that Jesus established this memorial.

Mr. Varley's attitude is only another evidence that the "offence of the cross has not ceased." And the cheekiness of the man! It was a reflection on the common sense of his auditors.

If a noted infidel had been announced to speak, we could have stayed away or been prepared for whatever came along ; but I must confess I was not prepared for such an outrage as was perpetrated on that and other occasions—for he had delivered the same lecture, and was announced to deliver it, at other places.

I have only now to present, according to my aforestated design, the views of Mr. Moody to justify my title. Referring to "Great Joy," again I find pointed support to my position. He says :

"Soon after we came back from Europe to this country, I received a letter from a lady saying that she had looked forward to our coming back to this country with a great deal of interest, and that her interest remained after we had commenced our services, until I came to the lecture on the blood, when she gave up all hope of our doing any good. In closing that letter, she said : 'Where did Jesus ever teach the perilous and barbarous doctrine that men were to be redeemed by the shedding of His blood ? Never, never did Jesus teach that monstrous idea.' Let us turn to the fourteenth chapter of Mark, twenty-fourth verse, and we will find : 'And he said unto them, this is my blood of the New Testament, which is shed for many,' and also in Matthew xxvi. 28 : 'For this is my blood of the New Testament, which is shed for the remission of sin.' There are a good many passages, but it is not necessary to refer to more. If Christ did not teach it, and also the apostles—if Christ did not preach it, then I have read my Bible all these years wrong. I haven't got the key to the Scriptures ; it is a sealed book to me, and if I don't preach it, if I give it up—I've nothing left to preach. Take the blessed doctrine of the blood out of my Bible, and my capital is gone, and I've got to take to something else.

"I remember when in the Old Country, a young man—a minister—came round to me and said he wanted to talk with me. He said to me: 'Mr. Moody, you are either all right, and I am all wrong, or else I am right, and you are all wrong.' 'Well, sir,' said I, 'you have the advantage of me. You have heard me preach, and know what doctrines I hold, whereas I have not heard you, and don't know what you preach.' 'Well,' said he, 'the difference between your preaching and mine is that you make out that salvation is got by Christ's death, and I make out that it is attained by His life.' 'Now, what do you do with the passages bearing upon the death?' and I quoted the passages, 'Without the shedding of blood there is no remission,' and 'He himself, bore our own sins by his own body on the tree,' and asked him what he did with them for instance. 'Never preach on them at all.' I quoted a number of passages more, and he gave me the same answer. 'Well, what do you preach?' I finally asked. 'Moral essays,' he replied. Said I, 'Did you ever know anybody to be saved by that kind of thing—did you ever convert anybody by them?' 'I never aimed at that kind of conversion; I mean to get men to heaven by culture—by refinement.' 'Well,' said I, "if I didn't preach those texts, and only preached culture, the whole thing would be a sham.' 'And it is a sham to me,' was his reply. I tell you the moment a man breaks away from this doctrine of blood, religion becomes a sham, because the whole teaching of this book is of one story, and this is that Christ came into the world, and died for our sins."

The conclusions of Mr. Moody are in harmony with the Bible. "And they overcame him by the blood of the Lamb, and by the word of their testimony." (Rev xii. 11.)

Thus it is again plain that it is D. L. Moody *vs.* Henry Varley.

CHAPTER IV.

CHRIST'S CRUCIFIXION DELAYED THE
KINGDOM.

DURING the arduous toils of the last few weeks, on other parts of this work, I have been ever and anon prospecting on this Kingdom vein in the mine of Bible truth; I now come with the pickaxe of Young's Concordance and the shovel of the helps in my Oxford Bible, in hand, to dig in this rich deposit; intending to use other helps when I come to analyze and assort. I find no less than 1,500 passages referring to "King" or "Kingdom." We will however, confine ourselves principally to the latter. We reduce them to a classification of seven different heads, that we may more easily understand and remember them :

1. National.
2. Jewish.
3. Jewish Theocratic Notion.
4. Satanic.
5. Mediatorial.
6. Of Christ on Earth.
7. Of Glory.

1. National. "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." (Psa. ciii. 19.) "The Lord is a great God and a great king above all Gods." (Psa. xcv. 3.)

Passing by the many passages in the Old Testament referring to kingdoms of Israel and Judah, we come to this national application in the New Testament. "The

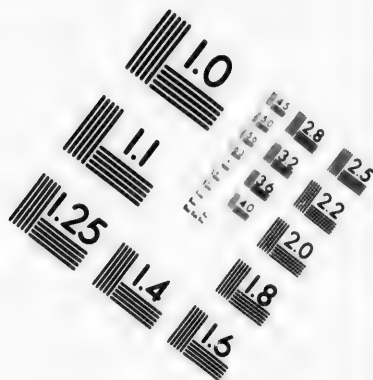
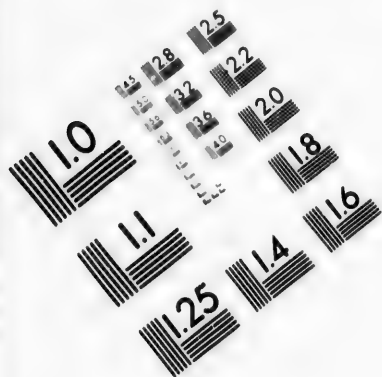
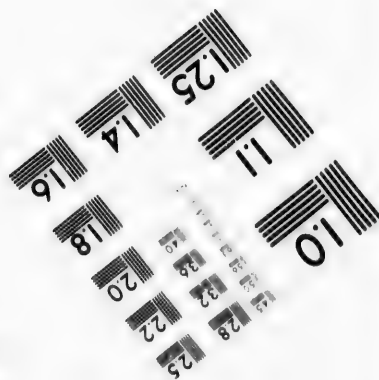
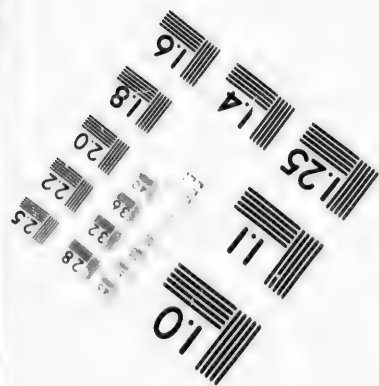
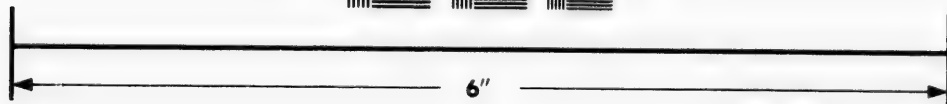
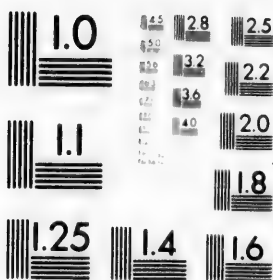


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devil taketh him up into an exceeding high mountain apart, and sheweth him all the kingdoms of the world and the glory of them," etc. (Matt. iv. 8.) Whether you take this as visionary and unlimited, or confine it to the land of Judæa and surrounding nations, the lesson is the same. Dr. Abbie Mariti, in his "Travels through Cyprus," etc., tells us of a mountain which could have afforded this view in the confined sense. "For nation shall rise against nation, and kingdom against kingdom," etc. (Matt. xxiv. 7.) The only other passage I will refer to is: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ. (Rev. xi. 15.) This passage refers to the final victory and, as I will have to refer to it from another standpoint, I will not detain the reader now with more than this allusion to answer the present purpose.

2. Jewish. "It is not meet to take the children's bread and cast it to dogs." "Truth, Lord," the woman replied, "yet the dogs eat of the crumbs which fall from their master's table." (Matt. xv. 26-27.) "Desperation almost makes the woman witty; she admits the dismissing epithet and proves that it entitles her to His mercy. Dog is it I am? And the Jews my masters? Then, at least, let me have the crumbs that mercy does not deny to the very dogs."

Jesus was seeking after the lost sheep of the house of Israel; but the cry of need always draws Him. Jesus answered and said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt."

"Then many shall come from the east and west and sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven; but the *children* of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth." (Matt. viii. 11, 12.) This pagan

centurion Roman officer seems almost a prototype of Cornelius of Acts x.

Evidently by "children of the kingdom" here is meant the Jewish nation. No nation had enjoyed the blessings and privileges that this Jewish people had, but how sad, yet true, they allowed others to step in before them. Do we not see the counterpart of this in our own congregations? Sometimes people get what is often called "Gospel hardened." * Dr. Clarke says on the text above, "How many of those who are called Christians suffer the kingdom, the graces, and the salvation, which they had in their hands, to be lost ; while West India negroes, American Indians, Hindu polytheists and atheistic Hottentots obtain salvation." One of the most active lay workers in the city of Toronto was converted at the very first Methodist service he ever attended. He told me that the pure Gospel thus presented, was what his poor heart needed.

3. Jewish Theocratic Notion. I refer the reader to what I have already written on this subject.† Here let me state that the only support Mr. Varley has for his views of a temporal kingdom is from this Jewish notion as expressed in Luke xix. 11 ; xxiv. 21 ; John xii. 34 ; Acts i. 6. The first is so plain that I wonder anyone can fail to notice the distinction, *e. g.*, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain

* I do not like that expression, for the Gospel hardens no one. The rejection of the Gospel does. We see the philosophy of it in the steel in the blacksmith's forge. It is softened there ; its removal into cold water hardens—every time that is repeated the harder the steel becomes. By the rejection of the Gospel, man becomes "sin hardened."

† See page 41 of this work.

nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Jesus gave no countenance to their notions, but aimed ever at the cross, declaring: "For this cause came I unto this hour."—John xii. 27. (While it is an admitted fact that this Jewish notion was general, yet, Dr. Dewart, in his able reply to Prof. Workman, quotes Dr. Wunsch, a learned German writer, who clearly proves that the idea of a suffering Messiah to make atonement was taught in the ancient synagogue. ("Jesus the Messiah," p. 145.)

As this is an important matter for my justification in writing this book, I wish to add: Suppose the Queen of England wished to bestow a general benefaction on this American continent through the Prince of Wales. For years she had sent no less than thirty-nine messages at different intervals. In various ways she had impressed the minds of the people as to the importance of the benefaction, giving clear description of how the Prince should come and what he would do. The Prince had a purpose after he came to which he aimed, in spite of friends and foes, till it was accomplished, declaring "It is finished," and in view of returning to his home in England, he wrote to the Queen, stating, "I have finished the work you gave me to do and I am about to return home." I ask: What would you think of a man who would, after it had become a well-established fact that the Prince had intended to do that very thing, assert to a congregation of three thousand people, "It is not so that the Prince accomplished his purpose," and virtually say that he told a lie when he wrote to his mother that he had accomplished it? Our disgust would be heightened when we remember that that very man

had been *hired* to go and tell the people the profound truthfulness of the thing he had denied. I need not apply this illustration. It is plain that Mr. Varley proved a traitor to the truth, the Church, and to Mr. Moody, the hero of the World's Fair evangelistic movement, when he asserted, on the 22nd of October, in Centre Music Hall, Chicago, aforementioned, that Christ's death was ruinous to His purposes, in delaying their accomplishment. I do not like to be too hard, but honesty compels me to state: He might better have kept in his butcher's stalls in London, England.

I believe in a divine call to preach, but believe with Dr. Pierson, who relates the following, that some are mistaken: "A coloured brother, down south, said he was called to preach because he had seen the letters G. P. C. in the sky, which he interpreted, 'Go preach Christ.' An aged minister, after hearing the young man attempt to preach, remarked: 'A better interpretation of G. P. C. would be "Go plough corn."'"

"They are not all Israel which are of Israel." (Rom. ix. 6.)

"There be some that trouble you and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i. 7, 8); *i. e.*, separate him from your company and have no religious communion with him.—*A. Clarke.*

What does Paul mean by "Gospel of Christ"? He answers, in chapter vi. 14, 15: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature;" or as it is in Revised Version: "through which the world is

crucified," etc. That is better, for it directs more clearly to the cross.

4. Satanic. "If Satan cast out Satan, he is divided against himself; how can his kingdom stand?" (Matt. xii. 26.) Satan's kingdom is a very large one. He is represented as the "Prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. ii. 2.) Or as Paul describes them further on in this same epistle, vi. 12: "Principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

"Ye are of your father the devil." (John viii. 44.) This earth is a battle-ground. The first promise of a Messiah gives us to understand that there was to be a conflict between right and wrong. Such a conflict has been going on between the "seed of the woman" and the "serpent," Christ and Belial, truth and falsity, the plain and unsophisticated doctrines of Christ and ignorance, error and superstition. Christ is endeavoring to bring men back to their forfeited possessions, while the devil is endeavoring to maintain his usurped power.

"The conflict is raging,
'Twill be fearful and long,
Then gird on your armour
And go marching along."

"When a strong man armed keepeth his palace, his goods are in peace, but when a stronger than he shall come upon him, etc." (Luke xi. 21.) Jesus Christ is this "stronger than he."

"Jesus! the Name that charms our fears
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

“ He breaks the power of cancelled sin,
 He sets the prisoner free ;
 His blood can make the foulest clean ;
 His blood availed for *me*.

“ He speaks,—and listening to His voice,
 New life the dead receive ;
 The mournful, broken hearts rejoice,
 The humble poor believe.”

5. Mediatorial. . A mediator has been defined : a person who intervenes between two parties at variance in order to reconcile them. We may look upon it as axiomatic that there is variance between God and man. “ Lift up your eyes and see. The whole creation groaneth and travaileth in pain together until now. And not only they,” unsaved ones, “ but ourselves also, which have the first fruits of the spirit ” Christians, “ even we ourselves groan within ourselves,” etc. Thus we see that Christians must submit to these effects of this variance as manifested in these frail bodies of ours. Pardoned ! adopted, it is true ; yet the “ thorn in the flesh ” must be endured. Look beyond this !—man at variance with God, “ the carnal mind not subject to the law of God, neither indeed can be,” man at variance with man ; hence, “ wars and rumours of wars,” biting and devouring one another, and being consumed one of another,” the earth also being cursed. “ Thorns and thistles shall it bring forth.” (Gen. iii. 18.) Surely these are evidences that there is a variance between God and man. Job felt this ; but he failed as yet to see the mediator. He exclaims : “ He is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both.” “ Daysman, a person who mediates between two contending parties, for

the purpose of reconciliation."—*R. Hall*. "An umpire or judge; an arbitrator."—*Worcester*. It seems to me that the true meaning is found in the union of the above definitions.

"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 5, 6).

We see by Paul that Christ is more than "umpire or judge." He is a "ransom." Job represents a daysman as "laying hands upon both." It seems to me that Jesus Christ is the only one in the universe who can do that, He is "very God of very God," thus He is united in the Godhead. He became a man of sorrows and acquainted with grief; thus He is united in humanity, "That he might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby." (Eph. ii. 16.)

What the High Priest was to the Old dispensation Christ is to the New. "He alone virtually represented the people to God and God to the people."*

God has declared His willingness to receive sinners on the terms of the Gospel. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. viii. 32.)

In support of my position as to the fitness of Jesus to be mediator, I give an extract from a sermon by the late Rev. C. H. Spurgeon: "If the case were between a king and a beggar, it would not seem exactly right that another king should be the arbitrator, nor another beggar, but if there could be found a person who combined the two, who was both prince and beggar, then such a man could be

* Pope's "Compendium," Vol. II., p. 220.

selected by both. Our Lord Jesus Christ precisely meets the case."*

"He was . . . fit to satisfy by his sufferings for the sins of all men, as being God, which put an infinite dignity and value upon them, the sufferings of an infinite person being equal to the offences done against an infinite God."

"Being both God and man, he was concerned for both parties, and interested both in the honour of God and the happiness of man, and engaged to be tender of both."†

"In the beginning was the Word, and the Word was with God, and the Word was God."

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Those passages show us both the divinity and humanity of Christ. We see His priesthood in the following :

"Neither is there any creature that is not manifest in his sight : but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

I think that is one of the most solemn, yet, at the same time, one of the most encouraging passages in the Bible. Couple it with "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath : That by two immutable things, in which it was impossible for God to lie, we might

* Twelve Select Sermons.

† Tillotson, Vol. VI., pp. 446-65.

have a strong consolation, who have fled for refuge to lay hold upon the hope set before us," and you have rock every time. Surely, "That which is not of faith is sin."

A man's indignation always keeps pace with his sense of honour. A man with high and unyielding integrity cannot be insulted more quickly than by doubting his word—say nothing about his oath—which would be unbearable in the extreme; yet frail man has heaped insult upon God day by day, and thought nothing of it. "For this cause many are weak and sickly." "Who shall lay anything to the charge of God's elect? It is God that justifieth." "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

I buttress my argument thus strongly by Scripture, that all may be led to receive "the ministry of reconciliation."

"He ever lives above,
For me to intercede,
His all-redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.

"Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me;
'Forgive him, O forgive,' they cry,
'Nor let that ransomed sinner die!'"

As to man's side of the question, it is of equal importance that he should be willing to submit the case to the mediator. As Mr. Spurgeon says in the sermon already referred to, "The first essential is that both parties are agreed to accept the arbitrator. The second essential is

that both parties must be fully agreed to leave the case entirely in the arbitrator's hands." Now God the Father has declared His willingness to abide by the decision. It is plain that unless each sinner accepts the terms there can be no settlement with that individual person which, according to the stewardship argued in the last chapter, means condemnation at the last day, because they said, "We will not have this man to reign over us." (Luke xix. 14.)

"Because I have called and ye refused ; I have stretched out my hand, and no man regarded ; But ye have set at nought all my counsel, and would none of my reproof : I also will laugh at your calamity ; I will mock when your fear cometh ; When your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer : they shall seek me early, but they shall not find me : For that they hated knowledge, and did not choose the fear of the Lord : They would none of my counsel ; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." (Prov. i. 24.)

"If your death were His delight,
Would He you to life invite ?
Would he ask, obtest and cry,
Why will ye resolve to die ?"

We see in this that the whole responsibility rests on each individual. "The word is nigh thee, in even thy mouth, and in thy heart : that is, the word of faith which we preach : That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved ; For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

I need not treat this subject theoretically, for the whole of our Christian ethics are based on this. I wish to point out, however, that the "heart" in the last quotation means the seat of affections, and not merely the assent of the understanding, which is only the first stage of faith, as are also, "But without faith it is impossible to please him ; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him ; Thou believest that there is one God ; thou doest well : the devils also believe and tremble."

Thou who for me didst feel such pain,
Whose precious blood the cross did stain,
Let not those agonies be vain.

—*Roscommon.*

We find no difficulty in distinguishing between the, it may be vastly superior ability of an earthly advocate in law and the utilization of that ability in the defence of the prisoner at the bar. We have a case at hand, known as the "H—— trial," at Joliette, P.Q. My old friend, Mr. McMaster, Q.C., was there as a Crown officer for the prosecution. Do we suppose that Mr. Greenshields appeared there for the defence without Mr. H—— recognizing him as his advocate? Certainly not. Jesus has gone further with us, for He has undertaken our cases of His own accord. We must recognize Him, however, as our Advocate, and give Him a chance to save us. A person who will not do that cannot be a Christian. "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

"Ashamed of Jesus ! sooner far
Let evening blush to own a star,
Ashamed of Jesus ! just as soon
Let midnight blush to think of noon."

The pulpit should never give way to please the pew.

It is said that a visiting brother was once invited by the pastor of a fashionable church to preach for him. Just before the service began the pastor whispered to the visitor, "Don't say anything on temperance to-day, for one of my wealthiest members is a wholesale grocer and deals in wines. I see he is here with us this morning." Soon the pastor made another request: "Please don't dwell on Sabbath desecration. One of our deacons is a steamboat captain, and during the season he runs his boat on Sunday." "Well," said the visitor, "what will I be safe preaching about?" "Let me see," replied the pastor, as his eye glanced up and down the church and galleries, "Bang away at the Mormons, for I don't see one in the audience."
—*Ram's Horn*.

Take the Advocate with you in your business. Rev. B. Fay Mills relates the following:

"I came across the other day a little book, out of which I read a few sentences. I read the title page and it was this, 'Hiram Goff, a shoemaker by the grace of God'; then I read the last page, and it was stated that when this man died they put on his tombstone that which he had requested, 'Hiram Goff, a shoemaker by the grace of God.' I looked to see what was in the middle of the book, and I read this, that a young stripling of a minister who had just come to be pastor in a town, went down to talk with Hiram because he had heard that he was a spiritual man, and he said, 'Mr. Goff,' and Mr. Goff said, 'Don't call me Mr. Goff. Call me Hiram.' 'Well, Hiram,' said the minister, 'I have come to talk with you about the things of God, and I am very glad that a man can be in a humble occupation and yet be a godly man.' The shoemaker stopped and looked up at him and said, 'Don't call this occu-

pation humble.' The minister thought he had made a mistake, and he said, 'Excuse me, I didn't mean to reflect on what you do for a living.' The man replied: 'You didn't hurt me, but I was afraid you might have hurt the Lord Jesus Christ. I believe the making of that shoe is just as holy a thing as your making a sermon. I believe that when I come to stand before the throne of God, He is going to say, "What kind of shoes did you make down on earth?" And He might pick out this very pair in order to let me look at them in the blazing light of the great white throne; and He is going to say to you, "What kind of sermons did you make?" And you will have to show Him one of your sermons. Now, if I made better shoes than you made sermons, I will have a better place in the kingdom of God.' From the depths of my soul, I believe that."

See the Advocate in the conversion of a young Roman Catholic. Do not trust for salvation in what was done for you in infancy. This reminds me of an incident that occurred on one of my former fields of labour. A sprightly young Roman Catholic was converted to Christ. A few days after this I met the enraged father, who, with clenched fist, said, "I tell you, Mr. Roloins (I am used to having my name twisted), that boy received something when he was baptized in infancy he can never get rid of."

I rejoice that it is well with all children, with or without baptism; but there is a possibility of taking our cause out of the Advocate's hands to our own destruction. Hence Jesus said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.)

"I heard of a Saviour, whose love was so great
That He laid down His life on a tree;
The thorns they were pierced in His beautiful brow,
To pardon a rebel like me."

After you have found this peace ever be loyal to God.

"Lend a hand. There must be love and service. There must be full consecration to God. Enoch took a walk one day, and he did not come back. He was walking with God. God took him. Socrates was asked once if it would be possible to reach by great travelling the abode of the Olympian gods. 'Always keep walking in that direction,' was the reply.

"Napoleon ordered a Highland piper, who had been taken prisoner, before him. 'Play a march,' said the Emperor. The Highlander played a march. 'Play a pibroch,' said the Emperor. The Highlander obeyed. 'Now,' said the man who shook the thrones of the world, 'play a retreat.' 'Na, na,' was the prompt reply, 'I canna do that, I dinna ken that.'"

"Here I give myself to Thee,
Time and friends and earthly store ;
Soul and body Thine to be,
Wholly Thine for evermore.

"I'm going home,
I'm going home ;
I'm going home.
To die no more."

6. Christ's kingdom on earth. In Chapter II. we dwelt largely on the nature of Christ's kingdom, and that is the reason why I will not dwell very lengthily on it now. There is a striking oneness between these two kingdoms we are to treat under the sixth and seventh heads. Hence the kingdom of God and kingdom of heaven are spoken of in the gospels interchangeably. That may be explained by a consideration of the oneness of the kingdom of grace and the kingdom of glory.

Dr. Sykes observes in his essay on the "Truth of Christian Religion," that those Jewish phrases, "the kingdom of God" and "the kingdom of heaven," which so often occur in the evangelists are equivalent to the kingdom of the Messiah, and signify the dispensation of the Gospel as presented and practised upon the earth, and not a state of future existence, and adds: "To a Jew, indeed, the phrases were familiar."

Bishop Kidder assures us that the Chaldee paraphrast, like the writers of the New Testament, sometimes denominated the kingdom of the Messiah, the kingdom of God.* Christ said: "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent me." Paul extends the thought, "Of whom the whole *family* (not families) in heaven and earth is named." (Eph. iii. 15.)

" One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death ;

" One arm of the living God,
To His command we bow ;
Part of His host have crossed the flood,
And part are crossing now."

Because of this oneness of the two kingdoms, it is sometimes difficult to determine which is referred to, but a close consideration of the context, etc., will generally determine.

There are many allusions and plain declarations in the Old Testament, to this kingdom of Christ we are considering. Passing by the many passages preceding Isaiah, we come to, "For unto us a child is born ; unto us a Son is given ; and the government shall be upon his shoulders, and his

* "Demonstration of the Messiah," Vol. III., p. 388.

name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." (Isa. ix. 6, 7.)

We see both the humanity and the divinity of Christ here presented—a "child born," a "Son given."

"This is an illustrious prophecy of the incarnation of Christ—the human nature in which the fulness of the Godhead was to dwell."—*A. Clarke*.

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv. 4, 5.)

In support of the other thought, "Son given," we give : "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him which is the head of all principality and power." (Col. ii. 9, 10.)

We have the same thought presented by Dan. ii. 35 : "The stone that smote the image became a great mountain and filled the whole earth."

It is generally admitted, unless it be by Mr. Varley and his party, that the above passages refer to the spiritual kingdom of Christ. The first intimation we have in the New Testament of this kingdom, as such, was by John, "Repent ye, for the kingdom of heaven is at hand." (Matt. iii. 2.) This is the beginning of the fulfilment of the prophecy of Dan. vii. 13, 14, where an "everlasting dominion" and a "kingdom which shall not be destroyed" are spoken of. It is observable that Matthew describes this manifestation of eternal truth by Jesus Christ, most frequently by "kingdom of heaven"; while Mark and Luke, in describing

the same dispensation of infinite mercy, use the term "kingdom of God." The meaning is the same. We have only to speak of the nature of this kingdom and we will have accomplished our purpose—for this is really the point of dispute in the present discussion.

In addition to the figures of "leaven in the meal," and the growth of mustard seed, things which are slow of development, which I have already noticed, we have other passages, which I have designedly kept for this place, that prove without the least shadow of true objection that Christ's kingdom is of a spiritual nature.* When Christ was brought before Pilate He said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I *should not* be delivered to the Jews." Pilate asked, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king: to this end was I born, and for this end came I into the world, that I should bear witness of the truth." (John xviii. 36, 37.)

Here are the constitution and by-laws of this kingdom: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God." This is the consti-

* "By Christ's kingdom," says Dr. J. Edwards, "is sometimes meant that peculiar and special time of His reigning, when Christianity shall arrive at its height, when the church shall be in its meridian. It may be this is that kingdom of God, of which, and the things appertaining to it, our Saviour discoursed to His apostles before He left the world. (Acts i. 3.)"—"History of all the Dispensations of Religion." Vol. II., p. 649.

"The kingdoms of this world have become the kingdoms of our Lord and of His Christ."

tution, and these are the methods by which the kingdom of God is to be brought about. Christ said to His disciples that they must be better than the most religious people on earth—the Scribes and Pharisees. They must not resist evil. They must return good for evil. They must pray for their enemies. They must do good to those people who despitefully use them. “Not every one who saith, Lord, Lord, but he who doeth my will, shall enter the kingdom,” the Saviour.

Usebius relates—“Hist. Eccles. Bib.,” c. 20—that “the relatives of our Lord were brought before Domitian and interrogated whether they were of the family of David, and what sort the kingdom of Christ was, and when it would appear. They answered that this kingdom was *neither* of this world nor of an earthly nature; that it was altogether heavenly and angelical, and that it would not take place till the end of the world.” Agreeing with this is Paul’s description in Rom. xiv. 17, “The kingdom of God is not meat and drink; but righteousness, peace and joy in the Holy Ghost.” Agreeing with this are Christ’s words, “The kingdom of God is within you.” (Luke xvii. 21.) Add to this the many passages which I have not space to develop but only to mention: “Preaching the gospel of kingdom,” (Matt. iv. 23). “Seek ye first the kingdom of God,” “The kingdom of God is come unto you,” “Then shall the kingdom of heaven be likened unto ten virgins,” “How hardly shall they that have riches enter into the kingdom,” “Receive the kingdom as a little child,” “Strive to enter in at the strait gate,” “Gospel of the kingdom must be preached,” etc. Lastly, the prayer which Christ taught his disciples, “Thy kingdom come.”

It has been coming!

“Christ did not come to take people to heaven. He

came to transform this earth. He came to make every man a saviour of his fellow. He came to make men his partners in the work of establishing a kingdom in righteousness. He came to establish a reign of love and peace, and purity, so that a time would come when the Church would no longer be needed, because all men should know the Lord.

What does the kingdom of God mean to-day?

"Nineteen centuries have almost passed away. The work of establishing a kingdom has been going on all this time. The world has been growing better. It is growing into the spirit of Jesus Christ. There has been a change of standards. The golden rule has been more and more recognized between man and man in all dealings. The very heathen are trying to prove that they have the principles of Christianity, and they have been living up to them. Where did they get them? They got them from Jesus. The very infidels tell you that they believe in goodness, in righteousness, in purity, in the Golden Rule. Where did they get all this? From Jesus. Compare the world of to-day with the world of which Nero was the master. The heaven has been slowly spreading."*

God is building up this kingdom by seeking after the lost ones.

After a great battle a father sought for his son, who lay wounded on the field. On and on he went among the dying and the dead with his one cry: "John Hartman, thy father is calling for thee!" They heard it as he passed, the wounded ones, and ah, how many a heart ached with the thought, "I wish it were my father!" The father pursued the desolate search, and ever his voice sounded on the night air, "John Hartman, thy father is calling for

* Rev. B. F. Mills, at Montreal meetings.

thee!" At last a voice sounded, "I am here, father!" and the father took his wounded son and carried him away to minister to him. So the heavenly Father is seeking His lost children.

7. The kingdom of glory.

This word is capable of a variety of applications, thus, being ambiguous, it is like the most of our nomenclature.

In Romans v. 2, Paul says: "Rejoice in hope of the glory of God."

The greatness of Heaven.

Many good people think we shall see all of heaven the first day we get there. No! You cannot see all of London in two months. You cannot see Rome in six weeks. You cannot see Venice in a month. Well, much less can you see the New Jerusalem in a hundred years, or a thousand, but on and on in eternal grandeur.

"Golden sunbeams round me play,
Since I've found my Saviour;
Heaven seems not far away,
Since I've found my Saviour."

How plainly Paul talked! He said: "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for those who love him," and then he adds, "But God hath revealed unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God."

Here we have the foretaste. The Israelites had some clusters of grapes in the wilderness, and yet "they entered not in because of unbelief." Walk by faith! I think Paul refers above to this foretaste,

Also—"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also

after that ye believed, ye were sealed with that Holy Spirit of promise.

"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. i. 13, 14.)

And—"Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." (2 Cor. v. 5.)

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know,
When round His throne we meet!"

This is the place into which Christ went after his forty days' manifestation subsequently to his resurrection. By John iii. 13, we learn that Jesus came down from heaven, and has ascended to heaven.

Now, of the things which we have spoken, this is the sum: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." (Heb. viii. 1; ix. 24.)

It is the place to which God will take His own at the conclusion of all earthly things.

"Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

"For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The Psalmist says: "Lift up your heads, O ye gates . . . and the King of Glory shall come in." This may be applied to the temple at Jerusalem, but it may be looked upon as anticipation of the return of Jesus after his grand

work of redemption was accomplished. He is the King of Glory—of heaven.

“Heaven comes down our souls to greet,
And glory crowns the mercy seat.”

This kingdom of glory, or heaven, as it is probably more frequently termed, is a place. The Jews enumerated three heavens. The first was the region of the air. Job xxxv. 11 speaks of “the fowls of heaven,” hence “dew of heaven,” “clouds of heaven” and “wind of heaven.” The second application of the term is to that part of space in which are fixed the luminaries, sun, moon and stars, and which Moses was instructed to call “the firmament of heaven.” (Gen. i. 8.) The third heaven, of which the Holy of Holies was a type, is the seat of God and of the holy angels.

Jesus referred to this in the Sermon on the Mount: “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.” (Matt. vi. 20, 21.)

We need to procure, while here below, the coin of heaven. I remember of going into a broker's office in Montreal to change my Canadian money into that of Britain, just before I took passage for Europe. What a change it made in my feelings! I went in there with one currency and came out with another, and that other was of England, whither I was bound. So it was with the publican. “And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other.” He changed currency! So with thou-

sands and millions. They have gone to church or to private prayer with the currency of earth in their hearts, but they have come out with the currency of heaven.

“Only a step to Jesus,
Then why not take it now ?
Come, and thy sins confessing,
To Him, thy Saviour, bow.

“Only a step, only a step,
Come, He waits for thee ;
Come, and thy sins confessing,
Thou shalt receive a blessing,
Do not reject the mercy
He freely offers to thee.

“Only a step to Jesus,
A step from sin to grace ;
What has thy heart decided ?
The moments fly apace.

“Only a step to Jesus,
Oh why not come and say,
Gladly to thee, my Saviour,
I give myself away.”

Mr. Reynolds, the great Sunday-school worker, was about to stop with a rich man on the Illinois prairie for a short time. He was told, “Be careful not to speak to Mr. S. about religion. He will treat you very rudely if you do.” Mr. Reynolds said he generally spoke to everybody he met about religion, and would probably find opportunity to speak to Mr. S. too. Mr. Reynolds was received very hospitably. After some time Mr. S. invited him to go upon the roof that he might show him the surrounding country. “This is all mine,” said Mr. S., pointing to the immense fields of grain. “And all these cattle are mine,” pointing to thousands of cattle on the prairie. “And do

you own all in this direction?" said Mr. Reynolds, pointing to a number of houses in which the labourers, who tilled the farm, lived. "I tell you," said Mr. S., a little impatiently, "I own everything in every direction," with a sweep of the arm. "I came here a poor boy, and I now own everything." "How much," said Mr. Reynolds, putting his hand on Mr. S.'s shoulder, "how much do you own up there?" pointing to the sky. "I'm afraid I don't own much in that direction," replied Mr. S., after some hesitation. The grain was gathered in. But the rich man did not own it. The lands and cattle passed to another. The rich man was gone. Death called him, and he took nothing with him. He came into the world naked, and he had to face his Maker naked.

"So is he that layeth up treasure for himself, and is not rich toward God."

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

"Take time to be holy,
Speak oft with the Lord."

When I got home in the Old World I had no trouble to draw the money when I presented the cheque on the Bank of England. It was paid over without a word. So it will be when we get to the bank of Heaven. We will reap the reward of our obedience here. Not a word, if everything is straight. We need to be like those American tourists passing through Europe. Long before they arrived at Paris they telegraphed ahead and secured hotel accommodation.

"Now, I can read my title clear,
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

We considered awhile ago Christ's mediatorial kingdom. We learn, however, that He will leave off His mediation and take the judgment seat, "For we must all stand before the judgment seat of Christ." "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." These sad words come in here:

"Late, late, so late, and dark the night and chill,
Late, late, so late! but we can enter still.

Second Voice—

Too late, too late, ye cannot enter now,
Too late, too late, ye cannot enter now.

Solo—

No light had we, for that we do repent,
And learning this, the bridegroom will relent.

Second Voice—

Too late, too late, ye cannot enter now.

Solo—

No light, so late, and dark and chill the night,
Oh, let us in, that we may find the light.

Second Voice—

Too late, too late, ye cannot enter now;
Too late, too late, ye cannot enter now.

Solo—

Is not the bridegroom still with grace replete ?
Oh, let us in, that we may kiss his feet ;
Oh, let us in, oh, let us in,
Oh, let us in, tho' late, to kiss his feet.

Second Voice—

No, no, too late, ye cannot enter now."

I wish to ask, before dismissing this subject from the reader's mind, With which of these seven Bible aspects of the "Kingdom" does Mr. Varley's prototype kingdom agree? I answer emphatically, the third, viz., "Jewish Theocratic notion." That being the case, it was folly to speak of "the death of Christ delaying the kingdom," in the true Christian sense. I am surprised that any man pretending to believe in the Bible should attempt such an assertion. And certainly Mr. Varley pretended to believe in the Bible. About the only good thing I heard him say in the whole discourse was in the introduction—"Did you bring your Bibles with you?" Continuing his remark, he said, "People in America do not take their Bibles to church with them as frequently as they do in the Old Country! It is a good thing to bring your Bibles to church."

Now, from a Bible standpoint, and that is the one we are arguing from, I cannot understand how any person with those pretences can come to a conclusion other than that Christ's kingdom was designed from the beginning, both by type and anti-type, shadow and substance, to be of a spiritual nature.

After telling His disciples of the many mansions, He tells them of the Holy Ghost the Comforter—to carry out the work.

"If ye love me, keep my commandments. And I will

pray the Father, and he shall give you another Comforter, that he may abide with you forever ; Even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you. I will not leave you comfortless ; I will come to you ; Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ? Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and will come unto him, and make our abode with him."

As an illustration of adhering to the Bible in pretence and yet teach another thing, we quote from Brown's "Encyc. Religious Kno." Many years ago Dr. Priestly, a kindred spirit with Mr. Varley in many respects, attempted to convert the Jews, but it was attended with no success. On the contrary Mr. Levi, the Jewish opponent, undertook to prove to the world that the doctor himself did not understand the Christian Scriptures in regard to the Divinity of Christ. The Jewish parryer entitled his first letter in answer to Dr. Priestley's second address, "The Divinity of Christ and His Pre-existent State Proved to be Taught in the Gospels."

Considering Mr. Varley's claim, instead of the "death of Christ" delaying the kingdom it is producing the kingdom: Christ's words in the Emmaus journey prove that.

"Then he said unto them, O fools, and slow of heart to

believe all that the prophets have spoken? Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke xxiv. 25-27.)

He repeats the same blessed truth when he appeared to the disciples at Jerusalem after the Emmaus ones had returned.

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke xxiv. 44-49.)

Add, in addition to that, His world-wide commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

"If you cannot be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all.

With your prayers and with your bounties,
You can do what heaven demands ;
You can be like faithful Aaron,
Holding up the prophet's hands."

Let us be true !

Are any of us like the coward soldier ? He was brought before Alexander the Great. Thinking to ingratiate himself with the Emperor, he said, " My name, too, is Alexander, sire."

The Emperor flashed a terrible look at the soldier from his eagle eyes, and said, " Forever drop that name or honour it ! "

" If among the older people,
You may not be apt to teach ;
Feed my lambs ! said Christ our shepherd,
Place the food within their reach.
And it may be that the children
You have led with trembling hand,
Will be found among your jewels
When you reach the better land.

" Do not then stand idly waiting,
For some greater work to do ;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare ;
If you want a field of labour,
You can find it anywhere."

As we have just come over very important ground in the discussion of this subject, we must " make haste slowly." On that account we linger around the sacred Emmaus journey, which has been, and will ever be, a blessed benediction to millions. There is a world of meaning in that forty-sixth verse : " It behoved Christ to suffer," etc.

"This reminds us that there was nothing arbitrary nor contingent about the great events of the Redeemer's passion ; everything happened in pursuance of an arranged and definite plan, and according to the terms of an unforgotten covenant. No fierceness of the anger, no bitterness of the cup of trembling took the Saviour by surprise. The shame and the spitting, the mocking crowds, the palsied followers, Gethsemane's dread agony, the unfathomable sorrow of the Father's hidden face, all were present to Him when His self-devotion spoke, 'Lo ! I come to do thy will, O God.'

"Yes, it behoved Christ to suffer because in Him alone extremes of nature meet, and all conceivable qualifications combine, because there slumbers in His arm the omnipotence of power, and there issues from His heart the omnipotence of love ; because an emergency has arisen in the universe with which He alone can grapple, an emergency so great that it swoons away the heart out of all of mortal kindred ; an emergency which droops the wing, and masters the energy of the weary and baffled archangel. How terrible the revelation to us of the infinite evil of sin. Sinner ! I beseech thee, think of it, that guilt of thine, which thou art perpetrating without scruple, which hangs about thee at this moment, which thou art cherishing now, is a thing so foul and so damning, that thou canst only be snatched from its penalty by the bloodshedding of the Son of God."

If the Messiah "must needs have suffered and risen again from the dead ;" if He "ought" "to have suffered these things, and to enter into his glory ;" if "thus it behoved Christ to suffer and to rise from the dead," there must have been a necessity in the nature of the task He undertook, as well for the suffering as for the resurrection

and the glory. Nothing less does Christ teach, when by an apt illustration He shows that the death of the grain of wheat is not more necessary to its bearing fruit, than was His death to the success of the life-giving work into which He had entered. (Acts xvii. 3 ; Luke xxiv. 26-46 ; John xii. 24.)

It is evident that His death was a necessity for the fulfilment of prophecy, which was designedly made as foreseen by the prophets.

There is only one other passage I will call your attention to in this consideration of the nature of the kingdom : "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour ; that he, by the grace of God, should taste death for every man." (Heb. ii. 9.) I have only room to point out the distinction between being "made a little lower than the angels," and tasting "death for every man." As pointed out in another place, it is one thing to go to the field, but quite another thing to do a day's work after you get there. Mr. Varley's contention is that for Christ to come to this field of sin was all that was necessary. Blessed God, there was no shirk about Him ; He finished the work the Father gave Him to do.

" When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

" Were the whole realm of nature mine,
That were a present far too small ;
Love so amazing, so divine,
Demands my soul, my life, my all."

The conclusion we come to is, that the " Kingdom "

Christ came to establish is a spiritual power in the hearts of its recipients, and that as sinners are converted the temple of God is built up.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

"In whom ye also are builded together for an habitation of God through the Spirit." (1 Pet. ii. 5.)

"Let it to a temple rise,
Worthy him who fills the skies."

Having thus noticed the nature of this kingdom, we have only to add a few remarks in reference to its foundation and authority to establish in the earth, and we will have done with what I claim to be a digressive part of Mr. Varley's discourse as announced.*

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Isa. xxviii. 16.)

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. (Eph. ii. 19, 20.)

Having, in the consideration of the nature of the kingdom, failed to find any ground for Mr. Varley's claim, we proceed to consider it in the nature of vicarship, and I am persuaded we will find that just as groundless.

By the "kingdom" we have been arguing the life of God in the soul.

"But we have this treasure in earthen vessels, that the

* See Chap. ii., p. 34.

excellency of the power may be of God, and not of us. (2 Cor. iv. 7.)

It could hardly be expected that such a conerescible element in each heart would remain in isolated form. Hence this inward life so manifested itself in outward church form that Paul spake of it as a body made up of different members.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Cor. xii. 12, 13.)

By the Church we may understand a union of men, arising from a oneness of inward life and governed by the Will of the source of that life, as revealed in the Bible.

"If ye love me, keep my commandments."

The Church in its broadest sense includes all of God's people—visible or invisible.

"And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." (Col. i. 18.)

In its narrower manifestations we behold local organizations; yet to be pure, they must retain that "oneness of inward life."

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

Thus the Church is presented to us in its formative state; well equipped with Divine authority, "And all things are

of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God." (2 Cor. v. 18-20.)

I do not mean by that "catholicity" contended for above, that "all is gold that glitters." It is a matter of importance that we should be sure that we have the pure gold with the "tower stamp" of God's testimony of approval. "Examine yourselves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.) It is a matter also of unparalleled importance to ascertain the truth before we go hence to be no more. I am reminded by that, of unskilled miners at James' river, in Virginia, who came across what they supposed to be gold. They sent a boat load to England, but only to find it was valueless. A poor time to find it out !

Rock foundation and keys of the kingdom. "Thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven." I think I am safe in asserting that there is no passage of Scripture, a false interpretation of which has led to greater fundamental errors than Christ's observation about the rock on which the Church is built, and the delivery of the keys to Peter. It is a well-known fact

that these passages constitute the basis for the most tyrannical ecclesiastical despotism the world has ever seen. Scores of volumes have been written upon them. I wish to have my say in a few strokes of the pen, and thus try and explain that which ought not to have led to so much error.

The rock—"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. xvi. 18.) Many opinions have been advanced as to the application of the word "rock."

1. The Church of Rome has always applied it to Peter, and to Peter alone, as singled out from the rest. Thus he became Christ's vicegerent, and they claim that the Pope, as his successor, is such to-day. Dr. Whedon observes: "That Peter was ever bishop of Rome is without historical foundation; and the pretence of a succession from him by the Romish bishop is a fable."

Again, to claim that Peter was the sole foundation of the Church is to conflict with Paul (Eph. ii. 20): "Built upon the foundation of the apostles and prophets," etc. There is no separation there one from the others.

2. Some have applied "this rock" to Christ himself. They hold that our Lord said, "Thou art Peter (a stone), and upon this rock (pointing to himself) I will build my Church. But some have contended that this view is inconsistent with the laws of natural interpretation. I reply: Not more so than "Destroy this temple, and in three days I will raise it up." (John ii. 19.)

3. Others contend that the *confession* which Peter made was the rock—upon this rock of truth which thou hast confessed, and upon this profession of faith which thou hast

made, will I build my Church. To this it has been objected, that biblical language always holds men, not truths, to be foundation stones.

What is the foundation of the apostles and prophets, other than the doctrines of the same? Surely they *per se* were not the foundation. So I claim that Peter *per se* was not the rock, but the *confession* he had made was the foundation.

This appears clearer if we step back a little.

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Here are four confessions. The natural question is, Which is correct?

Christ thought them all over, and said in regard to Peter's, "It is rock"—*i.e.*, firm, true—all the others are "sinking sand." On this rock of truth, affirmed by Peter, will I build my Church. But Christ was the foundation of Peter's outward confession, and thus the foundation of the Church.

Some may say that I am making a confiction amongst the disciples. Not at all! The views the others gave, were from the people. There is nothing to intimate but that the views of the other disciples were in accord with

Peter's confession of truth, which brought forth the approval from the blessed Master. They were all sent to labor in the vineyard. If it be claimed that the commission was for Peter to go to the Gentiles, and that he was the spokesman, we can afford to grant that, as long as the others are not excluded from the commission.

"But Peter, standing up with the eleven, lifted up his voice, and said unto them," etc. (Acts ii. 14.)

They all stood up as having received the commission equally with Peter.

We see it in the fact that John with Peter was imprisoned. We see the same oneness in the following :

"And Saul was consenting unto his death. And at the time there was a great persecution against the church which was at Jerusalem ; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles." (Acts viii. 1.)

It does not concern us to ask, in this discussion, why they tarried at Jerusalem. It is enough for us to observe that the others were equal with Peter in tarrying behind to found and organize the infant Church. The others were equal with Peter, in the following passage :

"Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you.

"And when he had said this, he breathed on *them*, and saith unto *them*, Receive ye the Holy Ghost. (John xx. 21, 22.)

Lastly, we see that there was no distinction, but the names of the twelve apostles were inscribed on the twelve foundations of the city of God.

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. xxi. 14.)

Rev. B. Fay Mills says : " 'Blessed art thou, Simon Bar-jona,' said the Master, when Peter had made the confession, 'Thou art the Christ, the Son of the living God.' 'Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but the spirit of my Father which is in heaven.' I believe that was what the Saviour meant when he said, 'On this rock will I build my church,' and He is still building it, on the fact that spiritual knowledge depends on the reception of the Holy Ghost. Paul himself said : 'No one can say that Jesus is Lord, but by the Holy Ghost,' and Jesus said, 'He shall take of the things of mine, and shall show them unto you.'"

Keys of the Kingdom. Having considered the "rock" on which the Church is built, we proceed to consider the commission given.

In all symbolic language the key is the symbol of authority. At the old Tower of London, as the watchman goes his rounds at midnight, the question is asked, "Who goes there?" "Keys!" "Whose keys?" "Queen Victoria's keys, and all is well!" Here is authority. So when Christ addressed his young Church, He extended to them authority. When Jesus said unto Peter (Matt. xvi. 19) "*I will give unto thee the keys of the kingdom of heaven ;*" "his meaning was," says Dr. Sykes, "I will cause that you, the first of all the apostles, shall, by preaching, open the gospel dispensation both to the Gentiles and to the Jews." Within the narrow pale of the Jewish Church, religious privileges were no longer to be shut up and confined. They were to be unlocked to mankind in general. Accordingly we read in the Acts of the extraordinary success of Peter's preaching ; and that he did, in fact, bring into the Church of Christ the first converts, and great numbers of them, as well from the Gentile world as from the Jews.

This binding and loosing power was not absolute, according to their whims and notions, as is the case in the Church of Rome, as I will show after a while. Dr. Lightfoot says that these terms were in frequent use among the Jews. He adds: "The meaning attached to them was, bidding or forbidding, granting or refusing, declaring lawful or unlawful, etc. These phrases were of common use among the Jews. To think that Christ, when He used the common phrase, was not understood by His hearers in the common and vulgar sense, shall I call it a matter of laughter or madness?"* We learn from Christ's own words that heaven is interested in the things of earth: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Luke xv. 10.) "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Rev. xxi. 22-27.)

There can be no doubt but that when a person is saved by converting grace, the name is entered in the Lamb's book of life. It is this arbitrary binding, which belongs to the despot, we protest against. As proof that the people are dependent on the priest's whim I have only to notice

* Clarke's Com. on Matt. xvi. 19.

the canon of the Trent Council on intention: 1. "If any man shall say that in the minister, while consecrating and ministering the sacrament, intention is not required, if doing what the Church doth, let him be accursed." 2. "No man can be certain, by the certainty of faith, that he receives a true sacrament; because it depends on the intention of the minister, and none can see another man's intention." 3. "No officiating minister can know certainly that he is a priest; for he cannot evidently know if he be baptized, or whether he be lawfully ordained."* On this account the trembling attention and abject submission from the people toward their spiritual administrator.

Why should that promise be exclusively claimed by the Pope and his clergy, which was made to the apostles at large? (Matt. xviii. 18.) It is a fact, which rests on the authority of historical testimony, that no bishop of the Church of Rome assumed the title of universal bishop till the year 606, in the time of Boniface; and Gregory the Great, in an epistle written a few years before that period, makes this striking remark: "That if any person assume the title of universal priest, he is a forerunner of anti-christ." But I would ask, if the promise was to be extended to any of the successors, why not to *the successor of Peter at Antioch*, and to the successors of the other apostles, to Polycarp, and to others of the early fathers? It has been said that our Saviour promised to communicate his power to the apostles when He said, "All things are given unto me in heaven and in earth." I really cannot discover this from the context. It is said, *all* power is given unto the Saviour; but because the power is given unto Him, does it follow that He communicated that power to His apostles and their successors? The promises, even

* Ousley, in "Old Christianity Against Papacy."

if admitted in the above sense, rest upon this condition, "Teaching them to observe all things whatsoever I have commanded you." The conclusion we come to is as explained by the Lord Himself, that the only authority given to the disciples was the ministry of reconciliation—ambassadors for Christ, standing with authority to invite and entreat people to be reconciled to God.*

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Titus ii. 15.)

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead ;) And all the brethren which are with me, unto the churches of Galatia : Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father : To whom be glory for ever and ever. Amen. I marvel that ye are so soon removed from him that calleth you into the grace of Christ unto another gospel : Which is not another ; but there be some that trouble you, and would pervert the gospel of Christ." (Gal. i. 1-7.)

Thus it is apparent that the only binding and loosing the Bible teaches us about, is to be done by the power of the Spirit when people receive the Gospel.

"And ye shall know the truth, and the truth shall make you free."

"If the Son therefore shall make you free, ye shall be free indeed."

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Couple this position with that already referred to about the interest Heaven takes in earthly things, and I

* 2 Cor. v. 19-20.

feel the way is clear. Thus we have considered this subject in all its bearings but we cannot find any ground for Mr. Varley's contention that the death of Christ delayed the kingdom. If to take time to sow the seed delays the crop; if to take time to subdue a rebellious people delays the government of the same, I suppose we must consider his claim. But who does not know the necessity for such delay? We conclude, therefore, that Christ's death was a necessity to bring forth the kingdom.

We have only now to justify our title. We do so in one sentence from "Great Joy," page 252: "Without Calvary there could be no millennium."

Again, and lastly, we find it D. L. Moody *v.* Henry Varley.

CHAPTER V.

HAVING thus disposed of Mr. Varley as brought in contrast with Mr. Moody, we have some further remarks we wish to make in reference to this "moral force" theory in its broader aspect. It will be remembered that in Chapter III we referred to the three theories of atonement, viz., Moral Influence, Substitutionary, and Governmental or Rectoral. It is claimed by some that "the union of the three theories is the scriptural doctrine, especially as set forth in the Epistles of St. Peter, St. Paul and St. John; the last giving in many particulars the finishing touches in the union of the Person and the Work of Christ." I will not in this reply to Mr. Varley consider the respective claims of the last two theories, in regard to which I have increasingly strong convictions; but in reference to the first I feel inclined to rule it out altogether, as being a

theory of the Atonement at all, beyond the historical ; just as I would rule out the comforts of a house from being the house, and just as I would rule out the seven colours of the rainbow and other blessed effects of the sunbeams from being the sun.

To mix up the Epistles of Peter and John and James with those of Paul, when you are seeking for doctrine, is to mix up broad distinctions in Didactic Theology.

It is a well-established and admitted fact that if you want the doctrines of Christianity you must confine yourselves principally to the Epistles of Paul to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, and Hebrews. If you are in search of the historical and constitutional, go to the Four Gospels. If you are in search of the link between the historical and the doctrinal, you find it in the Acts of the Apostles. If you want the pastoral, you find it in Paul to Timothy and Titus. If you want the special or individual, you find it in the one addressed to Philemon. If you are in search for the catholic or general Epistles, you find them in those of James, Peter, John, and Jude. If you are in search of the prophetic in the New Testament, you find it in the Revelation of John the Divine.

A failure to distinguish between the doctrinal and the application of those doctrines has led to seeming contradictions in the Bible, *e.g.*, "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. iii. 28.) "Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works ; shew me thy faith without thy works, and I will shew thee my faith by my works." (James ii. 17, 18.)

On this seeming contradiction, Prof. Jowett says : "The teaching of St. James, who admits works as a co-efficient

with faith in the justification of man, is not absolutely identical with that of St. Paul, who asserts righteousness by faith only."

This is the result of jumping to conclusions without investigating. If Mr. Jowett had considered the difference between cause and effect; a tree and the fruit; the laws of astronomy and those of agriculture, it would have saved him this blunder, in claiming this as a fault with Scripture. Here we need to consider the difference between justification in the pardon of sins, and justification at the day of judgment. As to the former, Paul says: "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.)

He asks: "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." He proceeds in the next chapter to bring out in bolder relief the fact of justification. "Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 4, 5.) The impossibility of justification by works is taught plainly in Gal. iii. 10: "For as many as are of the works of the law are under the curse." Not because they "continued not," as I saw it erroneously expounded not long ago, but "because it is impossible for them," in their carnal state, "to come up to the spiritual meaning and intent of the law."* Hence God has concluded all under sin that He might have mercy upon all, on the terms of the Gospel. All are under the curse. Some suppose that only those who go to hell will get under the curse. I tell you, nay, the curse is on man now, and it was for this reason Christ came and "was made a curse for us," and all

* A. Clarke.

who receive Him are delivered from the curse. Here is justifying faith. There is only one more, of many other passages recorded, that I will call your attention to: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law. That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above; Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach," etc. (Rom. x. 3-10.) This is a presentation of the doctrine of "justification by faith." James is contending for the evidences of this work of grace in the heart, as spoken of by Paul. By these evidences we will stand in the judgment day, as Christ said: "By thy words shalt thou be justified, or by thy words shalt thou be condemned."

It is an unwarrantable assumption that because sinners are justified by faith in Christ alone, therefore good works are not necessary to secure eternal life, or that because the two are claimed to be the cause and effect, they are contradictory to each other.

"Numerous passages of Scripture plainly show that, although justification, or initial salvation, is by faith alone, final justification at the day of judgment will be by the evidence of the works which were produced by living faith. The Apostle Paul tells the Romans that God 'will render unto every man according to his deeds: to them who by

patient continuance in well-doing seek for glory, and honour and immortality, eternal life,' etc. Christ himself says: 'If a man abide not in me, he is cast forth as a branch, and is withered.' And again: 'Be thou faithful unto death, and I will give thee a crown of life.' 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.'

"It surely does not dishonour God, nor rob Him of the glory of our free salvation, to put human works of faith, wrought through the aid of Divine grace, in the conditional relationship to our ultimate salvation in which God's Word clearly places them." * Not a theory of atonement.

We have expressed our inclinations to rule out this "moral influence" theory altogether. I will now give my reasons:

1. It takes the rationalistic rather than the scriptural line of argument. See Chapter I., also the illustrations in Chapter III. Dr. Miley informs us that: "Historically the theory synchronizes with Socinus, deceased, 1604, and in the stricter sense, originated with him. Hence, it may properly be called Socinian. Abelard, following soon after Anselm, propounded similar views, which were favoured somewhat by Peter Lombard and others, but gave no exact construction to a new theory in opposition to the more prevalent church doctrine. He exerted but a transient disturbing influence upon this great question, and left the Anselmic doctrine in its chief position."† The Scriptures positively affirm an objective atonement in Christ; hence, Socinus' only hope was to swing clear from Scripture which landed him and

* "Misleading Lights," by Dr. Dewart.

† "Atonement in Christ," p. 122.

all his modern followers into the Rationalistic Latitudinarianism of the ages; a subject already disposed of in Chapters I. and III.

2. The objection strikes deeper than this. This "moral" theory sprang naturally from the Socinian system of theology. There is a scientific agreement between its Christology, in denying His divinity, and its nude theory of atonement. It denies the need of vicarious suffering for atonement, and has no Christ equal to the making of one thereby. Both its Christology and anthropology being out of accord with Scripture, it is evident that its view of atonement is out of accord with that of the substitutionary theory, and consequently is excluded by the law of necessary accordance of such truth when brought into scientific relation.

On the leading doctrines of Christianity, the truth is with the substitutionary system; then the Socinian view of atonement is false, and cannot be entertained as a theory of atonement. The affiliated forms, such as Unitarianism and Universalism, naturally and consistently fall into line with this rationalistic movement, as opposed to the Word of God. (See Unitarianism, Chap. I.)

3. Again, I object to this "moral influence" being received as a theory of atonement, because it fails to give a satisfactory explanation of Christ's suffering.

"We do not regard these momentous events as mere spectacular displays, much less as fictions, but as glorious facts on which depend our own welfare and that of the world's. Account for them as we may, the unparalleled sufferings and death of the only begotten Son of God are facts of history. Grant for a moment that they had no relation to human sin, were not, in any such sense as we have indicated, an atonement for sinners; what then?

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The mystery, the wonderful condescension, the tortures of His body, the unspeakable agony of His soul, stand still as facts in the history of Jesus Christ—facts unalterable by any theorizing concerning them.” *

My opponent, Mr. Varley, did not offer an explanation of this suffering. I suppose if he had he would have joined in with Martineau, Jowett and others, who caricatured it and then denounced it.

The former of these writers speaks of it as being “only a show-off for impression’s sake;” † the latter as “a painful fiction” interposed between man and God. ‡ The man who has so far misconceived the sublime fact of the incarnation and the awful spectacle of Calvary as to speak of it thus, has put himself in a position in which he is either incapable or unworthy of being reasoned with.

I find no explanation in this theory for these things. As has already been shown, if it was for educative and tractive purposes, other means could have been made use of.

In addition to what is recorded under the Marturial theory in Chapter III., I wish, under this head, to observe that Christ’s sufferings were unique. “Was ever Christian martyr so straitened until his baptism of death was accomplished?” Was any ever so “exceeding sorrowful?” Did any ever drink such a cup, sweat such drops of blood, or feel such agony as He on nearing the final crisis? Was any heart ever so broken under the mysterious sense of being forsaken of God?

“Unless Christ be esteemed one of the most craven men that ever sealed their testimony with their blood, His

* Rev. Dr. Jackson, *Methodist Quarterly*, 1893, page 362.

† *Ibid.* page 161.

‡ “*Epistles of St. Paul*,” Vol. II. page 473.

unparalleled and unfathomable suffering must be attributed to an unparalleled position in relation to the world's overwhelming guilt." *

In looking on Christ as a mere martyr, we find no explanation of this extraordinary depth of suffering evinced by Him in His last hour. We do find, however, an explanation of it all in the substitutionary theory which teaches: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. liii. 4-6.

"The Lord hath laid on him the iniquity of us all." "He is the propitiation for our sins." "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit." (1 Peter iii. 18.)

4. This theory charges God with folly. To open up our subject, I ask, why is it looked upon as being the height of folly to have a fifth wheel in a waggon? Because it is a direct confiction with the old maxim equally applicable to physics, to morals, and to theology: "*Foustra fit per plura quod fieri potest per pauciora.*" It is needless to effect that by more instruments which may be done by fewer. I presume it was because of contemplating the works and dispensations of God that the above axiom was formed. In nature there is nothing that is superfluous or redundant. What seems such to us is only in appearance,

* "Substitution."

because of our ignorance. It is because of this law of utility that the old Greek author Sophocles said :

“Things of small semblance oft with impost high
Are pregnant ; prudence slights no circumstances.”

It is this impeachment of the wisdom of God we object to. If a less sacrifice than the unspeakable gift of Jesus Christ could have accomplished redemption, why was it not offered ?

We have already referred to the feeling of Job, that he needed a daysman, and to the fact, as concluded by the Rev. Joseph Cook, that men in general have not felt prepared to go before God in their own righteousness. The same thought finds expression in the language of Rev. C. Wesley, as personating a man under the law, as did also Paul in Rom. vii. 24.

“ Wherewith, O God, shall I draw near
And bow myself before thy face ?
How in thy purer eyes appear ?
What shall I bring to gain thy grace ?

“ But though my life henceforth be thine,
Present for past can ne'er atone :
Though I to thee the whole resign,
I only give thee back thine own.

“ What have I, then, wherein to trust ?
I nothing have, I nothing am ;
Excluded is my every boast,
My glory swallowed up in shame.

“ Jesus, the Lamb of God, hath bled ;
He bore our sins upon the tree ;
Beneath our curse he bowed his head :
’Tis finished ! He hath died for me !”

Here I find something rather stronger than presumption in support of my position in Chapter I. as to the divinity of our Lord. If anything short of the Infinite could have accomplished the work, there was plenty at hand. Angels and men had been sent on important occasions, but this was a unique occasion.

"God sat upon His throne, and it was a throne of equity, in holy contrast to all the gods of the nations, who were in power, vacillating ; in character, cruel. He announced his personal abhorrence of evil, and His inability even to look upon sin with allowance. His law, righteous in its protection of the innocent, was righteous in the penalties which denounced against the guilty. These denunciations had committed the Divine character to the maintenance of right, and pledged His justice to the punishment of sin. But sin existed, not in solitary places, nor in occasional outbreaks, but in all hearts, and in uninterrupted reign. The entire race was tainted, the whole man had fallen. Either, therefore, the law must take its course, and the whole world of the transgressors perish, or there must be devised some scheme of reconciliation which should at once exalt the law and save the sinner. Hence, there sprang from the counsels of the Father's loving heart that great expedient of mercy, by which satisfaction was rendered to insulted justice, and the law was magnified and made honourable. We have had instances in human history in which men have submitted to privation and torture ; yea, moreover, to bonds and death, rather than betray a confided trust, or perjure a plighted word. They could part with life, but not with honour. And should not the Divine Word be considered by its author of equal sacredness, and upheld with authentications as solemn ? Therefore, in the

majesty of His justice, and in the majesty of His love, 'he spared not his own Son.' " *

Here is the Infinite gift. It is here I take issue with Athanasius and Nazarius.† The former says: "God was able by a mere utterance to annul the curse without coming himself at all." The latter says: "It was possible for God, even without the incarnation (of Christ), to save us by mere volition."

These citations I do not believe.

We conclude, from the office which the Atonement fulfils, that the redemption could be effected only by a Divine person at a great personal sacrifice, and it is a reflection on the wisdom of God to conclude differently, when the facts of the case are plainly presented to us in the Bible as to the Infinite nature of the sacrifice.

Indeed, I challenge the world to prove that any theory short of the substitutionary (penal, at that) is a whit better for Divine earthly governmental purposes than the "Mass" of the Roman Catholic Church.

That may be considered the prelude of a reply I intend to make, should a kind Providence spare me, to the governmental errors that are going the rounds of the press, and even in high circles. My position finds an explanation in the distinction between an absolute and a limited monarchy. More anon !

* Late Rev. W. M. Punshon, in *Methodist Magazine*, 1878, p. 49.

† "Atonement in Christ." By Miley ; p. 208.

CHAPTER VI.

OBJECTIONS TO VICARIOUS ATONEMENT
ANSWERED.

1. It denies to God that prerogative which belongs to Him.

This is taking up the subject where we left it off, as coming from Athanasius and Nazarius, near the close of the last chapter.

DIVINE PREROGATIVE.

As a starting point I wish to record my unqualified acknowledgments to the original and absolute prerogative of God. That takes us back to the preadamite point in the cycles of eternity.

It was God's prerogative :

1. Whether He would make man or not.
2. Whether, after having made him, He would subject him to any test.
3. Whether He would enforce the penalty or provide a substitute.

Another step would land us into the other discussion intimated at the very close of the last chapter, which we reserve for the present.

The reader will notice how God's prerogative has narrowed down step after step, so that the absolute has become restricted by His own voluntary acts and promises, and thus His declarations, both as to rewards and punishments, have become His obligations. Here I find rock as to the reliability of His promises and the terror of His

threatenings. The latter is just as firm as the former. The conditionality is with man. "If ye be willing," etc. "Come unto me." "How often would I have gathered thee," etc. "Ye would not," etc.

Considered merely as the Lawgiver, God is to every transgressor "a consuming fire."* His "law kept is gentle as a nursing mother." His "law broken is more terrible than an angry giant."†

"There is no outlaw in God's empire whom *fate* may curse, or *fate* may shelter; nor can evil betide whom law befriends and God justifies."‡

Paul was just as much in earnest when he said, "Knowing therefore the terror of the Lord, we persuade men," as he was when he said, "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation," etc. (Heb. vi. 18.) Hence we are willing to recognize God's original absolute sovereignty, but when God promises, I say it reverently, He is pledged to His word. "God is not a man, that he should lie; neither the Son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" The Lord declares, "My covenant will I not break, nor alter the thing that is gone out of my lips." "The sting of death is sin, and the strength of sin is the law," and it is said that with the "Father of lights there is no variableness, neither shadow of turning." Dr. Wild says in regard to man's free will, "It is a small circle in which he cuts up his little pranks."§ "Rejoice, O young man, in thy youth; and let thy heart

* Heb. xii. 29.

† "Physical and Moral Law," page 122.

‡ "Mediatorial Sovereignty," Vol. I., page 14.

§ "Sunday Evening Sermons."

cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that for all these things God will bring thee into judgment." (Eccles. xi. 9.)

In conclusion I remark : If pardon comes from the fiat of God because of His prerogative power, those passages which ascribe as the ground of salvation the mediatorial work and death of Christ, are without meaning to me.

2. One of recent origin is, that it is not taught in every portion of Scripture.

That is not necessary as long as it is plainly taught in a general way, for it would lead to untold tautology, which is avoided in all correct literature. This will enable me to explain a passage Mr. Varley and his school lay great stress on. "And when they had nothing to pay, he frankly forgave them both." (Luke vii. 42.)

It was the subject of gratitude, rather than that of pardon, which was under consideration, as is evident by : "Tell me therefore which of them will love him most ? . . . Wherefore I say unto thee, her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little."

"The love of God, the sacrifice of Christ, repentance and faith are all, in different ways, conditions of pardon and perfectly compatible with each other, but to demand that each and all shall be mentioned whenever forgiveness is spoken of is to set up a canon of interpretation as unfounded in season as it would be absurd in its results." *

The strength of a doctrine does not depend on the number of times it is mentioned in the Bible. Apply this second objection to the conclusions of any theological school whatever and its absurdity is demonstrated.

* Randles.

The test set up by this objection is a weapon which, if sound, would equally destroy the theory of those who wield it. Apply it to that in which repentance is the sole ground of pardon, and the passages on forgiveness which say nothing of repentance would be fatal to the theory; *e.g.*, "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." "My blood which is shed for many for the remission of sins."

The schools of Priestley, Campbell, Bushnell and all who have set up rival theories against substitution would fail to find, in every text where pardon is noticed, what they respectively declare to be the ground of pardon.

If absence from some places of Scripture were a criterion of truth, what dogma of any creed could stand the test? Let it be the Trinity, the Divinity of Christ, the agency of the Spirit, justification by faith, the resurrection of the dead, or future retribution; if its stability must depend on its appearance in all or most of the prominent portions of Scripture, it is doomed to fall. Why then expect the doctrine in question to be formally ubiquitous in a book which had such variety of truths to unfold and ends to answer?

In Eph. i. 4, the apostle closely connects "forgiveness of sins" with "redemption through his blood." In Col. i. 14, he admits "through his blood." The just inference is that the "forgiveness" in the latter passage is as closely connected with "his blood" as the "forgiveness" in the former.

3. Unjust for innocent to suffer for the guilty. The gentlemen who use this objection against vicarious suffering forget that they are using a sword that cuts both ways. We have observed that, look at it as we may, Christ's sufferings are a matter of fact as recorded in history. Was it

less unjust for Christ to suffer to manifest the love of God, as the Manifestation theorists contend, or as an example of heroism for man's imitation, as the Marturialists claim, than it was as an atonement for man's transgression? If there were anything in the objection, the caution bell mentioned near the close of my Wayside Notes, compels me to acknowledge that it belongs to the identification theory as presented by Mr. Varley. But even then we would have to our credit the sufferings in the amazing condescension of our Lord, unless we reject His divinity, which would land us back to charging God with folly.

This great condescension produces the following amazement:

“How can it be, thou heavenly King,
That thou shouldst us to glory bring?
Make slaves the partners of thy throne,
Decked with a never-fading crown?”

I do not see how a person can look indifferently on the sufferings of Christ, even from Mr. Varley's standpoint, when we consider the following: “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” (John xvii. 5.)

“With pitying eyes, the Prince of Peace
Beheld our helpless grief;
He saw, and, O amazing love!
He flew to our relief.”

His sufferings must have been great, even to live on this earth, and all admit that it was concerning man He came. Hence, I conclude that the sword cuts both ways, even with Mr. Varley. But there is nothing in the objection.

Vicarious suffering is an act of mercy, not of justice. There is a vast distinction between the two. A person

has a claim on my justice to pay that I owe, etc. ; but he has none on my unpledged mercy. Injustice arises with the refusal to meet my obligations. I cannot see where the injustice to God comes in. In the Atonement we find privileged liberation to man ; so that the rebel becomes a subject, enabled to glorify God—and who has a right to find fault ?

“Who shall lay anything to the charge of God’s elect ? It is God that justifieth. Who is he that condemneth.” (Rom. viii. 33.) But as we do not want to evade the point, we observe that men often endure toil and suffering, and imperil and sacrifice life itself, for the benefit of others. They do this of choice, without compulsion. Is any injustice done them by this vicarious suffering ? I do not see that there is.

The well-known case of Zaleucus, king of the Locrians, furnishes an illustration. The king had enacted a law against crime, which provided that the offender should lose both his eyes. The first person found guilty of this wickedness was the king’s son. Zaleucus, in order to save his son from the loss of both eyes, suffered one of his own to be put out.

Was it unjust for the king to suffer vicariously ? The injustice was back of that in the crime committed by the son. So with man, the injustice was in sin against God ; but after man became a sinner there was no injustice, but glorious mercy in redemption.

4. That it reduces forgiveness to a matter of justice. An answer to this was hinted at in the last reply—pledged mercy becomes justice. Hence all our claim on God’s mercy for pardon grows out of His invitations and promises.

5. Many have thought that man is too insignificant a proportion of the universe, and at too great a distance from

God to receive such attention as the vicarious death of the Incarnate Word would imply.

"Sufficiently awakened to appreciate its evil deserts, a guilty soul, on first hearing the Gospel, may well wonder how He who is the brightness of the Father's glory, the express image of His person, could stoop so low to help a worm, and may be tempted to think the news too good to be true. Then the hesitation proceeds from the self-accusing conscience, and passes away as mental vision grows clearer and faith stronger. But the objection affects to proceed from the understanding. It is, nevertheless, a presumption for which the human mind is incompetent. If God, whose 'ways are past finding out,' declare such condescension, on what *data* can mortal man declare it impossible or unreasonable? Has He not the power thus to come down to our low estate if He choose?"*

It may fill our minds with amazement when we join the Psalmist in, "What is man that thou art mindful of him?" It is a matter of cheer to us, however, that the hairs of our heads are all numbered. "All things are opened and naked unto the eyes of Him with whom we have to do."

When in York, England, at one time I saw on exhibition the Prince of Wales' Indian presents, valued at three million dollars. The principal value was in the jewels. Things common-place were decked with diamonds and rubies, hence the value. So it is with man; this priceless jewel, the soul, is where the value is. Christ asked, "What will it profit a man if he should gain the whole world and lose his own soul?"

"Behold this midday glory!
Worlds on worlds! Amazing pomp!

* "Substitution."

Redouble this amaze, ten thousand add,
And twice ten thousand more,
Then weigh the whole,
One soul outweighs them all,
And calls the astonishing magnificence
Of unintelligent creation poor."

It is contended that we are to imitate our Lord in suffering, and even in dying, for one another. The conclusion is come to that the propitiatory character was absent from His death because it is necessarily absent from ours. That does not follow. Imitation means likeness in some particular, not necessarily in all. The suffering of the disciple may resemble his Lord's in its benevolent motive towards the needy; and not in its form or its intrinsic virtue to atone. It becomes us to imitate apostles and prophets in teaching the truth; but it does not follow that their teaching contained no element of inspiration and authority of which ours is destitute.

That Christ is our example admits of no question. It is equally certain that His sufferings had a propitiatory quality which cannot pertain to any sufferings of His disciples. He died for men as they never die for each other; gave His life a ransom for all—was the propitiation through faith in His blood—and by His death we are reconciled. No such ideas could ever be attached to the most self-denying sufferings of a disciple.

Christ being a pattern is perfectly compatible with His being a propitiation. Both relations meet and perfectly accord in His self-sacrifice. The peculiar worth of His humiliation to atone for our sin was designed for our trust, not for our imitation.



PART II.

REPLY TO MR. HENRY VARLEY,

OF LONDON, ENGLAND,

ON

“CHRIST’S COMING KINGDOM,”

AS PREACHED BY HIM

AT THE WORLD’S FAIR,

CHICAGO, ILL., 1893.

By W. RILANCE,

METHODIST MINISTER OF MONTREAL CONFERENCE, CANADA.



CHRIST'S COMING KINGDOM.

CHAPTER I.

INTRODUCTORY.

THE doctrine that our Lord may at any hour return to earth again and establish a kingdom in the land of Canaan, with Jerusalem as its capital, and reign there over Israel for a thousand years, is the chief feature of the theory which I propose to investigate.

As at the beginning of especially the second, third and fourth chapters of "*D. L. Moody v. Henry Varley*," I gave first Mr. Varley's position and then proceeded with my reply, so I will do now.

After the very lengthy digression which provoked the reply in the preceding pages, he came to the subject announced, viz., "Christ's Coming Kingdom."

He said that Christ will come in about twenty-two years. He was a little more cautious than one W. Miller, from the States (founder of the Millerites), for in 1843 he set the time to the day. Mr. Varley reserved considerable latitude, for "about" is very elastic. The subject is generally known as "Second Adventism."

A question naturally arises here: Is this question worthy of much consideration by the Church? I am aware

that it has, does, and probably will engage the attention of many good men, both in the Old and New Worlds, and I know that some have expressed great benefit by a consideration of the subject, but it does not affect me in that way. I notice that too much giving up to the subject, unfits a person for downright earnest work along gospel lines. As we will notice after a while, it leads to the abandonment of the Gospel, and hence the untold harm done by "giving up to the subject." I mean in the light that Mr. Varley presented it in.*

I admit that the "second coming" is mentioned in the Bible, but that looking for it is any more than an incidental part of the Church's work, I emphatically deny; *e.g.*, "Occupy till I come." (Luke xix. 13.) What was the work? "Occupy," use. How long? "Till I come." Notice: His coming formed no part of occupying; it only closed up the time. What is the Church's work? "Go ye into all the world and preach the Gospel."

* One trouble in dealing with people who have no discipline is, you do not know where to find them. You cannot hold one accountable for the sayings of another, nor himself, unless you put it down. And yet these same people who denounce all creeds, and sects, and churches, etc., are the most bigoted of any—"We are the people and wisdom shall die with us." They are just as free as any to give their comments and opinions on Scripture. As Dr. Dewart remarks in "Broken Reeds," "The mere act of clothing our opinions in language which can be presented to the eye, does not create those opinions."

CHRIST'S COMING KINGDOM.

WE will notice how this subject was considered in apostolic times and since.

It will be readily conceded that in early times men began to look for the return of our Lord. In Angus' "Bible Hand-Book," we read as to the object in writing the second Epistle to the Thessalonians: "Its chief object appears to have been to correct an erroneous notion which had begun to prevail among the Christians at Thessalonica, that the appearance of the Saviour and the end of the world were at hand." In the second chapter, first, second and third verses, he reminds them that false brethren had imposed upon them concerning the day of Christ, and he urges that "they be not soon shaken in mind;" that is, disturbed or agitated by any means which those persons may employ; "*neither by spirit*," says he; that is, any pretended spirit of prophecy which these false brethren may assert they have; "*nor word*," which they may report me to have spoken; "*nor by letter as from us*," that is, any forged letter which these false brethren may say has come from us, announcing that the day of Christ is chronologically at hand. You perceive that a pretended spirit of prophecy, misconstruing or misrepresenting Paul's words, and forged letters, were the means by which these false teachers introduced their error among the Thessalonians, and against which St. Paul here guards them. But the apostle fearlessly crushes this rising error.

Dr. Clarke's comment on the second verse is: "To be shaken signifies to be agitated, as a ship at sea in a storm, and strongly marks the confusion and distress which the

Thessalonians had felt in their false apprehensions of this coming of Christ," *i.e.*, there was a high feverish excitability.

And I would appeal to the whole history of pre-millennialism, whether this *feverish excitability* has, or has not, been found a prevailing element, and the parent of not a little that is lacking in tranquility to the minds of the people.

I was credibly informed a few weeks ago, of a lady who, at the time, 1843, resided at Rouse's Point, York State, and who so gave way to vanity as to have her ascension robe uniformly leaded so she would ascend gracefully. Was there not feverish excitement there?

In the other discussion we proved that Mr. Varley's views of an earthly theocratic kingdom had no higher origin than the notion of the Jewish people, from a wrong interpretation of the Old Testament Scriptures. We also proved that the corruptions of the Romish Church in the institution of the "Mass" adoration of angels and departed spirits, and use of images were all of a heathen origin. So with this second advent theory. As in the other instances, the true was perverted by the false, so in this the truth of God's Word is perverted from its natural meaning, and the paganistic idea of a "golden age" is flounced out on the nations to the dishonour of God and injury of humanity, in breaking up real church work and turning the whole community, if they would follow, into a set of gazers.

This idea of the Messianic kingdom being visibly established on the earth, which is contended for by the Adventists, legitimately grew out of the expectations of the Jews, which provoked our reply in the second chapter of "Moody v. Varley," Dr. Chambers tells us: "The notion of a golden age preserved by the converts from heathenism to Christianity . . . was naturally calculated to de-

velop and strengthen such hopes."* On account of this corruption of Christianity, many of the early fathers, as Papias, Irenæus, Justin Martyr, etc., delighted themselves with dreams of the glory and magnificence of the millennial kingdom. Christ did not tell us when He would come, but this pagan notion of a "golden age" has set men to looking instead of working.

Since the second and third centuries many times have been set for the coming of this theocratic reign.

In the fourth century, Lactantius and a number of other Chiliasts, predicted the coming of Christ, and according to them, it was to take place within two years after that time; and their opinion was the result of *inquiries into the subject, by all those most skilled in such matters*. This Lactantius was one of the greatest writers in his day. But we need not add, the two centuries passed away, and Christ did not come.

Chambers informs us also that in the fifth century St. Jerome and St. Augustine expressly combated certain fanatics who still hoped for the millennial kingdom whose pleasures included those of the flesh; and Neander adds: "Such a Chiliasm could only promote a fleshly eudæmonism," and indeed, ere long it called into more energetic activity the opposition of gnostic spiritualism. †

"In the tenth century, the Crusaders reinvested the advent doctrine with a transitory importance. At the period of the Reformation the view was not adopted by the great body of the reformers, but by some fanatical sects, as the Theosophists." During the civil and religious wars in France and England, it was also prominent with the excitement of the times.

* See Millennium, Chambers' "Encyclopædia."

† See My Criticisms of "Christian Science."

In the time of Oliver Cromwell, there arose a set of Second Advent men, commonly called "*Fifth-monarchy-men*;" they are described by Mosheim as "*wrong-headed and turbulent* enthusiasts, who expected Christ's sudden appearance upon earth; they claimed to be the *saints of God*, and they expected, when Christ should come, that they should be promoted to rule under Him."

Dr. Adam Clarke tells us that the time was fixed for Christ's advent, for several different times during the short period of his life; but he believed those predictions to be vain, and he had lived to see them such. I have not space to spare, to mention all the times recorded in history as fixed for this event.

In this century, one Mr. Milier, of the United States, calculated the time as ending in 1843. When that prediction failed, a delay of four years was announced, and it was declared that He must come in 1847. Rev. H. Lanton has recorded that "he heard one of those bold men say in the pulpit he *knew* Christ would appear in a few days. He was *sure of it*; for the *Holy Ghost* had sealed that truth upon his heart; and within a few days past, the *Holy Ghost* had sealed that same truth upon the hearts of his brethren and sisters around him, and these brethren and sisters confirmed his statement by a loud *Amen*. But the ardent spirits who had embraced that error were not long silenced by the failure of their arrogant prophecies; and hence the time of Christ's second advent was again appointed. The 26th of May, 1854, the day of the annular eclipse, was the set time. It was publicly stated, correctly reported, that Christ might come sooner. He might come the next month, or even that very night; but He could not be later than the 26th day of May; and the very same person since

that time had to acknowledge his mistake in the place where he uttered his prediction." *

In later times the most noted millennarian is Dr. John Cumming, whose work is before me. His original date for the close of this dispensation was 1866 or 1867. As that time passed by without any millennial symptoms, he afterwards modified his original views considerably, and conjectured that the beginning of the millennium will not differ so much after all from the years immediately preceding it, as people commonly suppose. In 1891, Rev. Mr. Baxter, a prophetic student of London, England, issued another chart, with the dates of prophetic events for the next ten years. I will give the dates and events :

1. The formation of Daniel's ten-kingdomed confederacy by great wars and revolutions in 1891.
2. Napoleon's rise as a Hellenic king in 1892.
3. Napoleon becomes king of Syria in 1894.
4. Napoleon makes a covenant with the Jews on April 21st, 1894 (false so far)
5. Sacrifices renewed in Jerusalem November 8th, 1894.
6. Christ's advent as a Bridegroom to translate the 144,000 watchful Christians on March 5th, 1896.
7. Flight of many Christians between February and August, 1897, into a wilderness—I suppose up toward the north pole.
8. Antichrist's massacre of Christians for one thousand two hundred and sixty days, August 14th, 1897, to January 26th, 1901, woes, plagues of seals, trumpets and vials, ascension of all remaining Christians on April 6th, 1901.
10. Christ's advent as a Judge at Armageddon, April 11, 1901, and the beginning of the millennium.

These are this remarkable man's dates. The fact is, thousands on thousands will place confidence in this list, although he gets out a changed list every few years.

* "Second Advent Lectures," by Rev. H. Lanton.

The next date fixed, according to Mr. Varley, is 1915—*i.e.*, “about that time,” he said. He is a little wiser than Mr. Baxter was—he does not fix any day. If God had intended us to know He would have told us. Instead of that, He has said, “The day of the Lord will come as a thief in the night.” (2 Peter iii. 9.) “Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.” (Luke xii. 40.) But is it not said, “Watch therefore: for ye know not what hour your Lord doth come”? Yes, but what does that mean? I think it refers rather to watch and be ready for death, as we learn from the context, “If the good man of the house,” etc. . . . “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” (Matt. xxiv. 43.)

What are the main scriptural characteristics of His coming? He is to come, in the clouds (Matt. xxiv. 30); in glory (Matt. xvi. 27); as He ascended (Acts i. 9, 11); with a shout, etc. (1 Thess. iv. 16); with angels, with saints (1 Thess. iii. 13; Jude 14); suddenly (Luke xii. 40); all shall see Him (Rev. i. 7). What are the purposes of His coming? To complete the salvation (not atonement) of His saints (Heb. ix. 28); to judge (1 Cor. iv. 5); to destroy death (1 Cor. xv. 23, 26; Rev. xx. 14).

Wherein do we differ? is an important question. We must consider this point; for Premillennarians speak as if we do not believe Acts i. 11, which reads: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” In this respect we all believe in Christ's second advent.

This point of dispute indicates my line of argument. That, with some concluding remarks, will cover the whole ground, at least as much as I have space for.

CHAPTER II.

Is it the Gospel or fiat power of Christ's coming that is to convert the world? Are we to be workers or gazers? As will be noticed on next page, it was the fiat notion in regard to the Jews that Mr. Varley advanced, and it must be the same for the Gentiles, for Paul tells us "there is no difference." Here is where we come as far apart as the poles.

When the master of a harvest field leaves his servants to work and occupy till he returns, does he intend that some of them or all of them (and all have as much right as one) are to stand out in the road and look for his return? One in a crowd of a dozen workers is enough to spoil the whole, unless they are true as steel. Let one be crying out, "Wait till the master comes, and he will gather in the grain by one fiat stroke," and he proves to be a nuisance to the whole work. Look at it! The return of the master has nothing to do with the gathering in of the crop. So I say with this theory. Mr. Varley told us what great things would be done when Christ will come, by His fiat power. After stating that Christ will come in about twenty-two years, he adds: "The Jews will be converted instantaneously." What is that but fiat power? He goes on to say: "The Jews will not partake of the nature of Christ," and he gathered great consolation by the thought that if he should "live to be an exceeding old man" he will see his Lord in the air. What are such men doing for the world?

The Master has said, "Go work in my vineyard." But Mr. Varley says, "No! Stand and gaze." What does he mean? He denounces the Gospel, and yet he enjoyed the big congregations at the World's Fair through the power of the Gospel; but still on the sly he subverted the truth. The words of Christ come to me as I write: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

I appeal to the three thousand who listened if Mr. Varley did not explicitly teach that the means at present made use of are totally inadequate to bring the world to the feet of our Lord Jesus Christ. He vilified this dispensation and painted the blackest pictures of the present and future condition of things, as getting worse and worse till Christ comes. As evidence he pointed out that "three-fifths of the members of the British Parliament are identified with army or navy, law, or liquor traffic." I do not pretend to say how far the above is true. It matters not in the present discussion as to the propriety of continuing along present lines of gospel work, or shunting off on the fiat track; for that is the point of dispute. In Chapter IV. of "Moody v. Varley," we dwelt very lengthily on Christ's mediatorial work. We take our stand alongside of that subject in consideration of the question in hand, and stand on the pedestal of Divine Truth, as follows: "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii. 21.)

"For he must reign till he hath put all enemies under his feet." (1 Cor. xv. 25.)

Paul had so much confidence in the Gospel that he said, even to Imperial Rome, "So, as much as in me is, I am

ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jews first, and also to the Greek. (Romans i. 15, 16.)

He exhorted Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim iv. 2-4.)

Here is the plain work of the Church, pointed out to be done. Our blessed Lord was very emphatic when He said, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv. 14.)

But no, these Varleyites with itching ears have "turned away from the truth unto fables." The hue-and-cry of the whole advent line of watchers (who lay stress on the superior work to be done by Christ's coming), is: "The Gospel is a failure," "The world is growing worse all the time, everything is going to the bad, and the Gospel will prove still a greater failure till Christ comes to arrest this downward movement and save the remnant." They forget Gal. i. 8, 9: "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed," *i.e.*, separated from your company.

This brings us to the heart of the question:

1. Mr. Varley's view would be compulsion which Jesus denied to Peter. "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword

shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

2. It is not God's unabrogated plan. It will be remembered that we are not considering what God might have done. He might have given to the buds of the trees powers of articulation, or caused the "stones" to preach the Gospel. We read that "the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

THE HUMAN TOUCH.

Rev. Dr. J. R. Miller (author of "Silent Times") relates the following:

"A visitor to a glass manufactory saw a man moulding clay into the great pots which were to be used in shaping the glass. Noticing that all the moulding was done by hand, he said to a workman, 'Why do you not use a tool to aid you in shaping the clay?' The workman replied, 'There is no tool that can do this work. We have tried different ones, but somehow it needs the human touch.'"

"Just so; there is much of the Lord's work that likewise needs the human touch. The Divine hand would have been too glorious, too dazzling, too bright, if it had been reached out of heaven to help, and lift up, and save, to wipe away tears, to heal heart wounds, to be laid in benediction on the children's heads. Therefore, God took a human form, that with a human hand He might touch the sinful and the sorrowing. And now that Christ has gone away again into heaven, He does not reach out of the skies that glorified hand which burns with splendour to do His work of love in this world, but uses common hands, yours and mine, beseeching us to do in His name the

gentle things He would have done for His little ones. Let us go and work."

We learn God's plan, viz., Christ came to earth to make atonement for sin: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 8-13.)

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" (Heb. i. 13.)

As remarked in the other discussion, this is Mr. Varley's favourite chapter.

I remarked at that time, that it was a dangerous book (Hebrews) to lead us into for the support of his views, so I say now; *e.g.*, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (*i.e.*, on the mediatorial throne); "From henceforth expecting till his enemies be made his footstool." (Heb. x. 12, 13.)

We have grand support for this in "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psa. cx. 1.)

Christ recognizes this in His contention with the scribes: "For David himself said, by the Holy Ghost, The Lord

said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." (Mark xii. 36.)

It will strengthen our argument against Mr. Varley, who contends for this instantaneous conversion of the Jews, to notice that in Acts iii. 21, it was Jews to whom Peter gave the exhortation and declaration about the restoration of all things. Before leaving this subject, I observe that it is the Father who gives to Jesus, as follows: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. ii. 8; see also 1 Cor. xv. 27, 28.)

The parables of the Leaven and Mustard Seed noticed in Chapter II. of "D. L. Moody v. Henry Varley," teach the progressive power of the Gospel. I need not retrace my steps. Ezekiel's river (Ezek. xlvii. 3) is of the same progressive character—"ankles," "knees," "loins," then to "swim in."

"This may be applied to the gradual discoveries of the plan of salvation. (1) Patriarchal; (2) Giving of the law; (3) The ministry of John the Baptist; (4) Full manifestation of Christ by the communication of the Holy Ghost."* Thus, it is plain to my mind, that God's plan is along the Gospel line.

With this plain work before us, it is strange that men will waste precious time preaching on the Second Advent. It is enough to take a few days to write on it, and it is only that I see the havoc it is making that I do so.†

* Dr. A. Clarke.

† A noted English evangelist, when accosted as to why, in a mission of ten days' duration in one of our city churches, he had occupied four or five evenings in talking on Second Adventism, replied: "I must preach a whole Christ—not half a Christ—not merely a Christ that was humiliated in incarnation and death, but a Christ that will return again in glory and power." Again I ask, "What has the return of a master to do with gathering in a crop

People get into inconsistencies about it. Rev. R. N. Burns, B.A., records the following :

"I remember conversing with a very earnest Chiliast in the afternoon of a certain day, about the signs of Christ's coming. He gave it as his opinion that many signs, such as wars and rumours of wars, would have to be more completely fulfilled before Christ would come. Yet, contrary to this reasoning, so deeply seated in his heart was the idea of the suddenness of Christ's coming that, on that same evening, while standing inside the door of my house, just before going out, he was telling me about a recent dream he had, in which Christ came in great glory and suddenness to the earth. While he was talking, a sudden and violent explosion of a gun outside so startled him that, with open mouth and staring eyes, he rushed to the door saying, 'Is that Him?' and doubtless expected to see the heavens all ablaze with the radiant glory of Christ's coming. Why cultivate such foolish and morbid expectations?"

That is another case of the feverish excitability we mentioned a while ago.

We will try and show by what has been done and the prospect before the Church that God has not abandoned this line. It is plain He set the Church at work along this line, and I have never learned, only by these fiatists, that it was ever abandoned.

from a field?" Christ's Second Advent will have no more to do with the conversion of sinners. "He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still." "When once the master of the house is risen up (from His mediatorial seat), and hath shut to the door (of Gospel invitation), and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us ; and he shall answer and say unto you, I know you not whence ye are." (Luke xiii. 25.)

It must be remembered that the Church has not done her duty. I heard Dr. Punshon say, over twenty years ago, at a missionary meeting in Belleville, Ont., "The Church has been playing with mission work." Any well-informed man knows that since the Church has awakened up to her duty, things have progressed as never before.

The old cry of "charity begins at home" crippled the Church.

You will always find in proportion as a church is far-reaching in its liberality it is profoundly spiritual at home, and blessed with constant revivals and the salvation of souls.

This is God's way of working. Just as we get out of ourselves and learn that unselfish love is true self-love, and that he that watered others, his own soul shall be watered, will the Church arise in His might. There was a minister whose people got so behind that they could not pay him his salary. He immediately began preaching to them about foreign missions, and taking collections to send the Gospel abroad. In a little while the people became so liberal that they had no difficulty in sustaining him, as well as nobly helping in the evangelization of the world

GOSPEL HAS NOT HAD A CHANCE !

I have before me two large volumes, being a report of the Missionary Conference, London, 1888. It was a centenary conference of the Protestant missions of the world. The ends aimed at may be classed under three heads :

1. To turn to account the experience of the past.
2. To utilize that experience for the improvement of methods, etc.
3. To seek the more entire consecration of the Church of God.

This conference brings to my mind a statement as found

in Cunningham's "Premillennial Advent," page 24: "The Creator and Judge of all shall take the work into His own hands, which the common system assigns to the miserable committees of our societies." (?) I reply:

"Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

In striking contrast with Mr. Cunningham, I will introduce the following extract of an article in above report, by Dr. Sutherland, our own worthy Missionary Secretary, on "Development and Results of the Missionary Idea, especially during the last hundred years": "For the first hundred years, A.D., the spread of the Gospel was great, but when doctrinal error began to dim the light of Divine revelation, and simplicity of worship gave place to elaborate and imposing ceremonial—when the Church, forgetful of her heavenly origin, leaned upon the arm of Cæsar and began to assume the status and functions of a kingdom of this world—the central idea receded into the background, and at length the great purpose for which Christ planted His Church in the world almost disappeared from the thought of christendom."

That is quite in harmony with what I wrote in Chapter II. of *Moody v. Varley* about the encroachments of paganism—as they yet exist in the Church of Rome—and in this chapter, on the cry of a "golden age" from the same source, which prompted and is strengthening this advent cry about the golden period of the world's life. It is evident I have not room for much reference to this able article by Dr. Sutherland. I can only give his conclusions:

1. "The Reformation (sixteenth century) revived the true missionary spirit in part, but only in part.

2. "The Reformation restored to the Church the immovable foundation of Scripture doctrine—the revival of the eighteenth century sent her forward on her heaven-appointed mission of evangelizing the world."

3. "This revival of missionary labour has proved that in its support is the best paying enterprise for nations or individuals. An American tersely compares the \$500,000,000 spent in subduing the Indians of the Western States with the few dollars of expense in accomplishing the same thing in the Canadian North-West. Why? In the latter case the Protestant missionaries had preceded the soldiers."*

4. "It has proved that the Gospel of Jesus Christ is the only power that can cope with heathenism on its own ground."

5. "That God's order, of the Gospel first, is the best."

6. "It has brought clearly to light the Church's responsibility for the world's evangelization."

7. ". . . The latent power in the Churches, if properly utilized and directed, would be amply sufficient for this purpose."

Thus we see the Gospel has not had a chance till lately, and it is telling on the nations. We see it along the lines of temperance, social and moral reforms. All things are ready, "I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

But Mr. Varley says: No! hang up that old, rusty sickle and stand in the road and gaze for the Lord to

* It is a significant fact that in the Riel rebellion not one Christian took up arms against the Government.

come, and He will do it all by one fiat stroke. That certainly is his teaching. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

We have had one report from Mr. Cunningham's "miserable committee." We will give another that is just as cheering.

Rev. W. Wright, D.D. (Superintendent of Editorial and Translating Department, B.F.B.S.), reported as follows on the circulation of the Bible a hundred years ago and now. I have room for only one point :

"In 1804, there were in the world only fifty versions of the Word of God, but in the short period of ten years of his presidency, viz., from 1878 to 1888, they produced sixty-two translations of the Bible into other languages. Thus, the number of new versions produced by the British and Foreign Bible Society during that short period of ten years was larger than the number produced by the Christian Church during the first eighteen hundred years of the Christian era." (Vol. I. p. 147.) And the work goes on.

Thus, we see it is not fiat power, as Mr. Varley presented it, but by preaching the Gospel under the influence of the Holy Ghost.

CHAPTER III.

WILL Christ come to complete the Atonement ?

I had an object in view on page 162 when I put in brackets "not atonement." It was this :

There is a Battle Creek production ("Bible Readings for the Home Circle") * which lays so much stress on the Second Coming as to term it the completion of the Atonement. It asks : "How will it be when Christ has finished the Atonement for His people ?" "So Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation." (Heb. ix. 28.)

I gladly receive the quotation, but not the following comment : "That is, to those who stand *waiting* and *watching* (italics mine) for His appearance, as did the people of Israel for their high priest to appear to them, Christ will appear to His people ; and at that time He will have laid off upon the head of the great scape-goat (Satan) the sins of His people which have been atoned for. Then Satan will bear these sins (as did the typical scape-goat) to an uninhabited region—the desolated earth—while the saints will be enjoying the glories of heaven during the one thousand years." †

If the Battle Creek man voiced the view of Mr. Varley in this, ‡ and Christ is to come in twenty-two years, he and

* Some parts of which are the greatest injustice ever palmed off on a Christian public.

† Page 90.

‡ Mr. Varley gave the same quotation, but without a comment.

Paul are only 1,882 years apart, for Paul certainly referred to something past (Atonement), and the Battle Creek man speaks of something to take place when Christ comes.

Of course, a few hundred years, whether past or future, are not much for these free rangers! (?) See illustration at close of Chapter III. of "D. L. Moody v. Henry Varley."

I certainly need not consider this passage to any great extent, for many of our Sabbath School children can show its unscripturalness and contradictions. The passage explains itself.

Everywhere in the Old Testament, both by type and prediction, and in the New Testament as well, till it occurred, the Atonement on Calvary was looked forward to; but everywhere, in sacred writ, afterwards it is looked back to as an accomplished fact, *e.g.*

In 1 John iii. 5, we have an allusion to the finished provision:

"And ye know that he was manifested to take away our sins; and in him is no sin." Also,

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. v. 11.)

Again we read: "Who his own self bare our sins in his own body on the tree, that we, having died unto sins (R.V.) might live unto righteousness: by whose stripes ye were healed." (1 Pet. ii. 24.)

Here we have the provision made in full, and the application of that provision, salvation, price and power.

OBJECTIVELY AND SUBJECTIVELY

See also Rom. iii. 24, 25; Gal. ii. 14; Titus ii. 14; 1 John ii. 2.

" 'Tis done ! the precious ransom's paid ;
' Receive my soul,' he cries !
See where he bows his sacred head ;
He bows his head, and dies ! "

We see the same fact of "finished atonement" in the commemorative service of the Lord's Supper, "Do this in remembrance of me." People do not commemorate future events. How foolish to talk of Christ coming to finish the atonement ! By the parable of the talents we learn that He will come to reckon with us in judgment, but there is no atonement in that.

Thus, we conclude that the Atonement was finished on the cross. The second advent will be without a sin-offering. This brings us up to the next chapter.

" Sinners, obey the gospel-word,
Haste to the supper of your Lord !
Be wise to know your gracious day ;
All things are ready, come away !

" Ready the Father is to own,
And kiss his late-returning son ;
Ready your loving Saviour stands,
And spreads for you His bleeding hands.

" Ready the Spirit of his love,
Just now the hardness to remove,
To apply, and witness with the blood,
And wash and seal the sons of G .d."

CHAPTER IV.

BIBLE TEACHING ON THE SECOND ADVENT.

A GREAT deal of the confusion arises from an unwillingness to wait for God's explanation of

UNFULFILLED PROPHECY.

Dr. Charles Hodge, a strong post-millennialist, after a vigorous defence of his views, modestly says : " Experience teaches us that the interpretation of unfulfilled prophecy is exceedingly precarious."

Dr. Kellog, an eminent pre-millennialist, says in a candid spirit : " We are shut up to a choice of difficulties whichever side we take." I would that all were as cautious. I have a view of my own as to how these unfulfilled predictions should be treated. Nothing has been a greater bone of contention than these have been. There has been a forgetting that the blessed Bible is for all future ages, and hence must contain things not calculated for us, just as the plans and specifications of a house contain things referring to the roof, cornice and general completion of the house, that the workmen on the main body of the house have nothing to do with. It seems to me we are yet at the main body of this great " temple of God." Our duty is to " obey marching orders " and " preach the Gospel to the regions beyond " us. But no ! these restless spirits want to put the roof and cornice on, when the walls are not yet finished. Cowper's words come to me :

" God moves in a mysterious way
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm.

" Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs
And works his sovereign will.

" His purposes will ripen fast,
Unfolding every hour ;
The bud may have a bitter taste,
But sweet will be the flower.

" Blind unbelief is sure to err,
And scan his work in vain :
God is his own interpreter,
And he will make it plain !"

Two ways of disposing of unfulfilled prophecy :

1. Force the fulfilment. Some talk about the nations growing out of the Bible, like a boy growing out of his clothes. The reverse is the case, for the nations are growing into the Bible, and as yet it is too large for them.

The fopling who tries to bloat himself to fill men's clothes before his time, is not more disgusting than these men who want to force the fulfilment of prophecy.

2. Reject them. A few months ago we prepared and delivered to our people here, what we termed a post office sermon, in which I compared the Bible to a post office. We compared these unfulfilled predictions to uncalled-for letters in a post office. These letters are generally sent to the dead-letter office. That arises from the short-sightedness of man. Mistakes are made. Not so with the Bible.

The messages are addressed correctly, and are to be called for. Infidels would have us break up the whole post office because of these uncalled-for messages. They would send them to the dead-letter office of oblivion, sure! But no! leave them here in the Bible, they will be called for. In Isa. chap. xlv., we have a prediction in regard to Cyrus, which remained in the post office of Bible truth, for 200 years before it was called for. Josephus tells us that for 425 years before Christ, the Old Testament canon had been completed and looked upon as sacred—nothing to be taken from nor added to. There they lay in the custodianship of the postmasters of truth “till the fulness of the time was come.” Suppose these respective messages had been sent to the dead-letter office of oblivion, there would have been none for Cyrus when he called for it; nor for Christ when He called for them. There were faint-hearted professors and infidel lecturers who were inclined to do that thing of rejection.

“Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?” (Mal. iii. 13-14.)

So it is to-day, some get discouraged in church work, because they get low in religious fervour. Let such remember that “we see through a glass darkly.” We cannot always see the result of our work, but:

“Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.”

I do not want to be understood as having a stoical indifference to these prophecies. That would shut up all inves-

tigation. At the same time, we should be careful not to give up that on which we have received the plainest light, as is the case with the duty of publishing the Gospel, for the supposed meaning of a passage calculated for another generation, when God will make it plain.

"There are some men so conservative that they will cling to traditional belief with a blind tenacity that is proof against argument. There is another class who deem it a sign of independence and of superior culture to be known as men who are in earnest sympathy with all that is new and striking in modern thought. Such men are not safe guides. They are frequently onesided and extreme." *

Such men generally run out on the line of "higher criticism," which is a cant, and, in many instances, deceptive, phrase. The right to investigate is one thing, but the assumption that all "higher criticism" is true, is another.

I am prepared to say, and prove, if general opinion is proof, that nothing has brought religion more into ridicule than this very Adventism. Instead of going to work, they stand in the road and gaze. Do they not work? I suppose so! But, like the men tearing down that theatrical folly near the World's Fair ground. That is all the Gospel is to these men—God's folly. See answer to objections in "D. L. Moody *vs.* Henry Varley."

"Go labour on, while it is day,
The world's dark night is hastening on;
Speed, speed thy work, cast sloth away;
It is not thus that souls are won.

"Men die in darkness at thy side,
Without a hope to cheer the tomb;
Take up the torch, and wave it wide,
The torch that lights time's thickest gloom.

* "Jesus the Messiah."

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"Toil on, and in thy toil rejoice ;
 For toil comes rest, for exile home ;
 Soon shalt thou hear the Bridegroom's voice,
 The midnight peal, 'Behold I come !'

Christ's coming. I am aware that our opponents rule out any application of "Christ's coming" to the time of our death ; but I think that is the manner of coming we should be prepared for, and it will answer the double purpose—should we be called away, or should Christ come for judgment. What does it concern a dying man about the "fulness of the Gentiles being come in" ? as Mr. Varley harped upon. What had that to do with the conversion of sinners ?

His coming is spoken of in many ways. In John xiv. 23, He speaks of coming to the believer, and making His abode with him. To the Church at Ephesus, He says, "Repent, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." To the church at Sardis, He says, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

All allow considerable latitude in converting grace ;* *e.g.*, sometimes God is spoken of as doing it ; then Truth is spoken of as making men free. Man is spoken of as converting sinners. We conclude that the conversion of a soul is ascribed to agencies as well as the Divine Power. Rev. B. Fay Mills says : "We can save souls. We can save souls more surely than we can raise wheat. We bring life from life. At one time the scientists said that there was such a thing as spontaneous generation. Now they have

* Why not in reference to Christ's coming as well ?

abandoned that theory. Life comes from life.* You might take the earth and knead it, and you could not produce life in it. You might take stone and rub it, but you could not produce life in it. No man can make a kernel of wheat. But we put the wheat in the ground, and we use God's rain and sunshine and air, and we say we have raised this wheat. The sinner is responsible to God, and the Christian is responsible for what he does or does not do for the sinner. Both are true, and it is true that we can save men. Christ said that as the Father had sent Him so He sent His disciples.

"We can save men, and we cannot fail to save them if we use right methods. We cannot guarantee a harvest after all our efforts, but there can be no failure in our saving souls, if we go right about it.

"God has always recognized the human agency in the saving of souls. How could I choose my godly ancestors? How could you choose that godly mother, whose prayers scended to God on your behalf, and resulted in your conversion? Long before we come to God, tender, loving influences have been at work on our behalf."

Reading the Bible sometimes is like looking for faults—you imagine you find what you look for. I can see other comings than the Second Coming. From the above passages I infer that "any extraordinary act of God's providence, whether of judgment or mercy, might be called a Coming of Christ."† The destruction of Jerusalem is spoken of as the coming of the Lord.

"And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings

* See "Antithesis Between Atonement and Regeneration," Chap. III., "D. L. Moody vs. Henry Varley."

† Rev. J. Gall.

of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world?" (Matt. xxiv. 1-3.)

I admit that there is considerable difference of opinion as to the meaning of the above passage. There appear to be three questions asked: (1) When shall the destruction of the city, temple and Jewish state be? (2) What shall be the sign of thy coming, viz., to execute these judgments upon them and to establish thy own Church? (3) When shall this world end? * Josephus tells us that Cæsar gave orders that they should destroy the city and temple. † Maimonides, a Jewish rabbi, says "that the very foundations of the temple were digged up, according to the Roman custom." ‡

From these considerations, I think we are safe in concluding that there are three comings mentioned in the Scripture. (1) Destruction of Jerusalem. (2) Dispensation of Providence, more particularly the death of the people from time to time. (3) Christ's coming to judgment.

If our opponents will not allow us this latitude, but contend for only one application of Christ's words as above, viz., what is generally acknowledged as His "Second Advent," they destroy their own argument, for certainly concerning the temple was the first question. It is a characteristic of prophecy to have a very extended meaning.

Mr. Varley followed up the subject, and referred to "Two women shall be grinding at the mill," etc. (Matt. xxiv. 41.

* A. Clarke.

† Book VII., Chap. I. of "War."

‡ Tract "Tannith," Chap. IV.

We follow on, for I do want to know the truth in this matter. We can afford considerable latitude, as mentioned before, in the interpretation of the whole passage. Indeed! we must have it, because of the thribble question asked our Lord by the disciples. Hence, the three comings mentioned above as our conclusion are required to cover the whole ground. I call your attention to two points in support of my contention that the coming mentioned in the latter part of this chapter under consideration refers to death:

1. It is individual, but both the other comings are to many—*e.g.*, “Who then is *that* faithful and wise servant?” etc. . . . “Blessed is that servant.” . . . “The Lord of *that servant* shall come,” etc. . . . “shall cut *him* asunder.” . . . “appoint him.” “And what I say unto you I say unto all, Watch”—individually.

2. This coming is stealthily—like a thief. In the coming to judgment He will come with a “Shout.”

There is always trouble when men lay down their theories and warp the Bible to support them.

“We believe in large liberty of thought, but we do not at all believe that it is any sign of independence or liberality to allow current notions, which we are convinced are erroneous and misleading, to go unchallenged, as if we deemed them true or harmless.”*

My contention is that Christ did not teach His disciples to watch for His second advent as much as to be prepared for death.

Dr. Laing makes the following statement on this point: “Nowhere in the Bible are we told to *watch* for the coming of our Lord. On an exhaustive examination of the passages bearing on this point, it will be found that (1)

* *Christian Guardian.*

when the coming or appearing is spoken of as an object of hope, the verb used is invariably to 'wait,' not to 'watch.' The verb 'watch' is never used as a transitive verb having an object, except where it is the English rendering of Greek verbs meaning to 'keep guard' (Luke ii. 8), or to 'observe carefully' (Matt. xxvii. 36-54; Mark iii. 2; Luke i. 7; xiv. 1; xx. 20; Acts ix. 24). Three other Greek verbs are translated 'watch,' viz.: *γρηγορεῖν*, *αγρυπνεῖν*, *νεφελῖν*. The first of these means 'to keep awake;' to be waking as opposed to sleeping, to be active and alive to duty. The second means to 'keep awake,' 'to be on the alert.' Both of these verbs are intransitive, neither of them ever has an object, nor can they mean 'watch for.' The third word, *νεφελῖν*, means 'to be abstemious, sober,' and being neuter, cannot have an object or mean 'watch for.' Where, then, can a solitary text be found in support of the Chiliast's 'watching for the Lord.' (2) Eight Greek words are rendered by the English word 'wait.' One of them is invariably used when 'the hope,' 'the appearing,' 'the coming,' 'the Lord himself,' are spoken of. (Rom. viii. 19; xxiii. 25; 1 Cor. i. 7; Gal. v. 5; 1 Thess. i. 10; Phil. iii. 20; Titus ii. 13; Jas. v. 7.) But to 'wait for,' is not to 'watch for'; it means to exercise patience in well-doing, until the person or event expected comes."*

It is hardly probable that our Lord or the Apostles would tell the disciples to look for His second advent, when from the nature of the case He could not come during their life-time.

But if you take the other view that they were to watch and be ready for the calamity of the destruction of the temple, that the stones should not be left one upon

* *Canadian Methodist Magazine*, March, 1886.

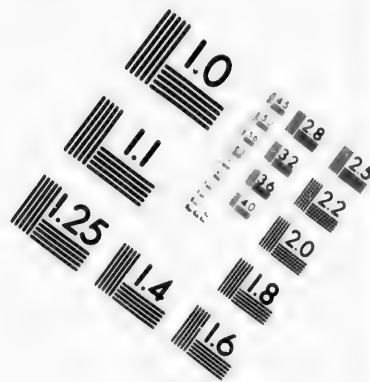
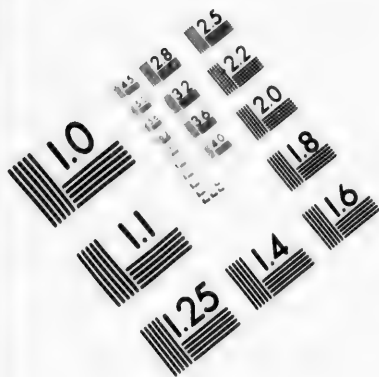
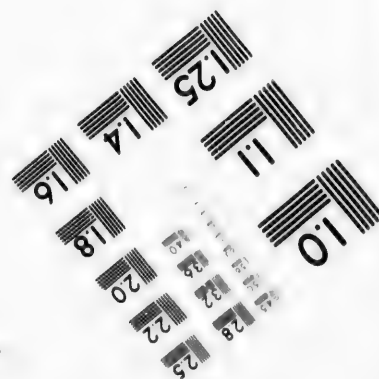
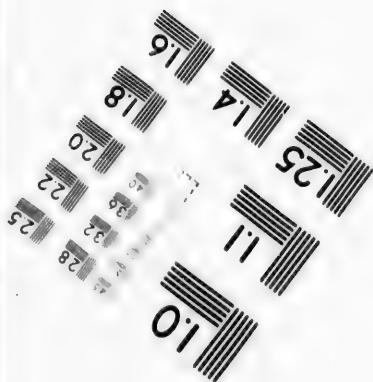
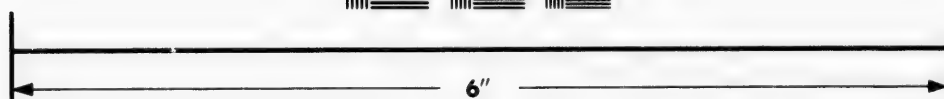
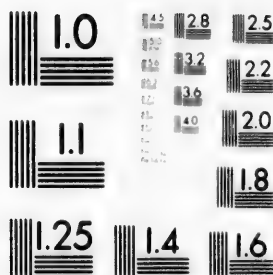


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another, and that people are to watch and be ready for death, everything is plain. "Blessed is that servant, whom his lord when he cometh shall find so doing;" *i.e.*, ready at death.

That agrees with what I have already stated, that "looking for the second advent" is only an incidental part of the Church's thought and work.

"And let us all be ready for death. I know there are some of you that say, Death is not there; it is the coming of the Lord. What a great, glorious fact that is! But don't you know that that final coming of Christ, His personal coming at the end of the world's period, is brought to our mind by other comings acting as reminders—the coming of the Holy Spirit, the coming at the time of the destruction of Jerusalem. I think there are clearly passages that indicate that these were comings of Christ pointing toward that final coming."*

Paul knew by revelation (Acts xxiii. 11) that He should be taken to Rome, and expected after that to visit Spain (Rom. xv. 24, 26), so that beyond question he could not have expected the Lord every hour. He speaks of looking for death (2 Tim. iv. 6; Cor. v. 8), not for Christ's appearing. Our Lord foretold the death of Peter (John xxi. 19) and Peter spoke of his own decease (2 Peter i. 14) as expected. John also took pains (John xxi. 23) to correct a false impression that had got abroad among the disciples that he should not die before Christ should come. How is it possible in view of these passages, written many years after Christ's ascension, to say that the apostles thought Christ might come any day, and that they might not see death? They certainly did not hold the Chiliaist notion of

* Rev. Edward Judson, D.D., New York.

the imminence of the coming. They expected to die, not to be "caught up."

In 1 Thess. Paul was personating the living when he said, "We who are alive," etc., just as in Romans, 7th chapter, he personates a man under the law.

EVENTS TO TRANSPIRE BEFORE CHRIST COMES.

As this "watching for Christ" is the key-stone in Mr. Varley's arch of triumph, I will endeavour to show that because of the things to transpire the disciples could not have been taught to look for the "Second Advent" in their day; consequently we must find some other explanation for the many passages urging them to watchfulness. These events concern chiefly the discipling of all nations, the restoration of the Jews, and the destruction of Christ's enemies. We have anticipated this in much that has been already written. It is generally admitted that Isa. ii. 2-4 refers to the extension of Christ's kingdom: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. . . . They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

See the following as well: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. . . . and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. ii. 34, 35.)

We have referred to the thribble lesson taught in Matt. xxiv., by which we learn that the Gospel must be preached

in all the world. (See also Phil. ii. 10, 11, and Rom. xiv. 11.)

To confine the coming of our Lord to the Second Advent exposes us to successful attacks by infidels. He said, "Surely I come quickly." But He has not come as Mr. Varley contends, for, although over 1,800 years have passed, "Rationalists and infidels have been only too glad to suppose that the apostles expected and taught the glorious advent of Christ during their day, and with this weapon have tried to undermine the orthodox doctrine of inspiration."*

CHAPTER V.

WILL the Advent be post or pre-millennial, *i.e.*, Will things go on or go back? Will the leaven work till the whole lump is leavened, or will it lose its power and be assimilated to the lump? Will Christ go on with His church from conquering to conquer, till

"He shall reign (spiritually) where'er the sun
Doth his successive journeys run,"

or will He prove a failure along these lines, and have to come in person to rescue His people from the powers of darkness, and thus bring honour to His name? "Will the church arise and shine, her Light having come," and go "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," till millennial glory shall be realized by this sin-cursed earth, or is there to be a retrograde movement and the light be extinguished from

* Rev. R. N. Burns, B.A.

her lamps, the fire go out on her altars, her banners drop and trail in the dust, till Christ in His great love will come in person to make things right? In other words: Will the Gospel prove a grand and unparelled success like the World's Fair, going away beyond the most sanguine expectations of her votaries, or will it be like the theatrical failure adjoining the World's Fair ground, to which allusion has already been made?*

The reader will easily understand by these antitheses, with what has already been written, the attitude between Mr. Varley and myself. At the same time, inasmuch as it is a great advantage for a reader to have clear views of the subject under discussion, I will give some quotations to that end.

Dr. Kellog, to whom reference has been made, asks: "What has the New Testament to say as to the dominant character of the present age reaching on till the Second Advent? Absolutely nothing but evil! It is condemned throughout. Any exception to this mode of representation is not to be found in the New Testament."

They deny that Christ has any kingdom on this earth. Rev. H. Lanton is authority for the following: "One of the millennarian writers says, 'We maintain that *Christ has not yet received any kingdom which He can deliver up.*' 'The notion,' says another, 'that the kingdom of Christ signifies the present visible Christian Church, or the Christian religion in the hearts of God's people, or both,—and *that it has been manifested to the world ever since the establishment of Christianity,* is, in the main, erroneous, inasmuch as it mistakes the *means* for the *end*, and substitutes

* I was informed when on the grounds that the large building being torn down was a theatrical fizzle. The man spent \$100,000 and failed.

what may be considered as the *preparation* for the kingdom, for the *establishment and manifestation of it.*"*

These are only logical conclusions from their premises. The theory they claim for the Second Advent and the true Gospel cannot exist together in this world. They run along different lines. We answered these things very extensively in the other discussion. The notice of these facts is of benefit to show that Mr. Varley is following the line of Advent soteriology, and consequently will not be wrongly presented if I go over some ground that he did not touch upon in the discourse which has provoked this discussion.

All I have to say at the present is with the old Greek :

" But to speak
On mere imagination and to affirm
As certain, merit not a like regard."

This will come up again at the conclusion.

That we may know wherein we differ, we will consider their teaching on their "advents," "resurrections," and "judgments." According to their theory there will be four advents of Christ, and four sections of the resurrection, and four judgments. As to the advents :

1. One in His incarnation.
2. One for His saints before the tribulation and at the rapture.
3. One with His saints after the rapture and at the beginning of the temporal millennium to reign.
4. One after the millennium with His saints to judge the wicked.

In harmony with its teachings there must be four resurrections :

* "Second Advent Lectures," p. 184.

1. One in this life which is spiritual and synonymous with conversion.

2. One at the second coming of Christ of the righteous dead only.

This is at the beginning of what they term the "rapture of the saints," during which time, according to Rev. J. Gall, "they will be doing nothing but float in the air among the clouds, seeing nothing but the feet of those above them, and the heads of those below them."

3. One sometime after the millennium for the righteous who may die during that period.

4. One at the end of the world of the wicked dead only.

Corresponding with these they have four judgments :

1. One during life, which is spiritual, and at the tribunal of conscience and the law.

2. One at death, when the soul's destiny, at least during the intermediate state, is determined.

3. One at Christ's second advent, when the righteous only will be judged and rewarded.

4. One at the end of the world, when the wicked only will be judged and doomed."*

During this time, also, there will be the tribulation on earth when the Antichrist will be destroyed as he occupies the restored temple at Jerusalem of the restored Jews.

The millennial kingdom will commence. Its posts of honour will be manned by the twelve apostles and the Jews. The temple will be fully restored with ritualistic services, including the offering of sacrifices, and the nations will go up to worship in it.

This era will last for 1,000 years, or, as some suggest, 365,000 years.

It will be a period of perfect peace and righteousness on

* "When will Christ Come?" By Rev. R. N. Burns, B.A.

the earth. Those born will be converted at once. There will be no sickness and death. (Some say men will die, but will live longer like the antediluvians.) The earth will be transformed and glorified.

There will be, however, in the midst of all this goodness a lurking spirit of rebellion, which, at the close, will break out under the leadership of the unloosed Satan.

In looking over this programme of events, I am reminded of the old lady, who exclaimed, the first time she saw the ocean: "Well! I am glad to see something there is plenty of."

Surely our friends have plenty of these events, and all based, principally, on the supposed meaning of one passage of Scripture, Rev. xx. 1-6, which is unparalleled in its symbolism, as we will see when we come to consider it. (See p. 211.)

While I am positive about what Mr. Varley stated about the work that would be done if Christ should come, and also about the authenticity of the quotations I have made, I hope that all of the Adventists are not of that type. I have heard of the "orthodox" * ones—I hardly know how they apply it; but still I can get along with a man if he will not reject the vicarious sufferings of Christ, nor lay stress on the converting grace of the Second Advent. I believe in charity, but deliver me from that charity which

* These belong to the Historical or Preterite Section, of which Dr. Bonar is representative. Still he is unsettled, as the following will show: "I feel very strongly the difficulties connected with a fulfilled Apocalypse. I am by no means satisfied with any of those schemes that have been of late propounded. Nay, some of the most recent and most applauded will, I am persuaded, be found wanting. I stand still in doubt waiting earnestly for further light. The scheme of an unfulfilled Apocalypse has many plausibilities but many difficulties." ("Bonar's Prophetical Landmarks," p. 192.) Here is an instance, as we will see after awhile, of the evils of literalism.

fails to make distinctions between Bible truth and nonsense.

Mr. Varley said: "If the Queen should die, the Prince of Wales would be placed on the throne, fulfilling prophecy." He seemed to lay considerable stress on that fact. Well! I infer if we could get rid of the "curse" it would be a good thing; but we will go on singing the "National Anthem," which finds a blessed vibration in millions of hearts, and from none more heartily than in this "Canada of Ours":

"How many living memories throng
Round Britain's stormy coast!
Renowned in story and in song,
Her glory is our boast.

"With loyal hearts we still abide
Beneath her sheltering wing,
While with true patriot love and pride
To Canada we cling.

"We wear no haughty tyrant's chain,
We bend no servile knee,
When to the mistress of the main
We pledge our fealty.

"She binds us with the cords of love,
All others we disdain,
The rights we owe to God above
We yield to Him alone.

"May He our future course direct
By His unerring hand,
Our laws and liberties protect,
And bless our native land."

—Helen M. Johnson.

We settle down now to consider these "resurrections" and "advents."

The doctrine of a resurrection from the dead is one of *pure revelation* ; it never could have been ascertained by any other means ; although now that it is revealed, it may be illustrated by some of God's works, such as the sowing of grain and the future reaping of the crop—a figure which St. Paul has used so forcibly.

This doctrine of the resurrection was known long before our blessed Lord gave it such prominence in His teaching ; it is very expressly taught in the Old Testament. In the book of Job (xix. 25-27,) we read : “ For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me.”

It was scarcely possible for Job to express his hope in the resurrection of his body in more appropriate or forcible language.

In Psalm xvi. 10, we read, from the pen of David : “ For thou wilt not leave my soul in hell ; neither wilt thou suffer Thine holy one to see corruption.”

In Isaiah xxvi. 19, we read : “ Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead.” Also, in Ezekiel xxxvii. 1-14, we have the vision of the dry bones, wherein their resurrection to life represented the resurrection from the dead, and to the believer resurrection from the death of sin to the life of righteousness. “ And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” (Dan. xii. 2.)

In the New Testament we find it particularly dwelt

upon: Luke xx. 23; John v. 29; 1 Cor. xv. 12-42. Thus we are agreed as to the *fact* of a resurrection. We are also agreed as to the *fact* of Christ's advent: Acts i. 11; Acts xvii. 31; 1 Thess. iv. 16, 17. We differ as to the number and relative attitude of the two.

We have referred to the gloomy picture Mr. Varley drew of the sad state of things on the earth, and as far as I can learn that is their hobby.

Perhaps I ought, for the benefit of the unskilled reader, to explain what is meant by the "millennium": The name "millennium" is derived from the words "*mille*," a thousand, and "*annus*," a year, and signifies the space of a thousand years; it is applied to a future paradisaical state of the Church upon earth.

The points of dispute are: 1. Will this blessed state be brought about by the preaching of the Gospel, etc., as the Church is now organized, or will things grow worse till Christ comes to make them right? 2. Will there be but one resurrection of the just and unjust, or will it be in sections?

The "London Encyclopædia" supplies us with a clear view of the millennium as it was advocated in the fourth century:* "About the middle of that century, the Millennarians held the following tenets: 1. That the city of Jerusalem shall be re-built, and that the land of Judea shall be the habitation of those who are to reign on earth a thousand years. 2. That the first resurrection is not to be confined to the martyrs; but that after the fall of Antichrist all the just are to rise, and all that are then on the earth are to continue for that space of time. 3. That Christ shall then come down from heaven, and be seen on earth, and reign there with His servants. 4. That the

* Vol. XIV., p. 620.

saints, during this period, shall enjoy all the delights of a terrestrial paradise."

As to separate literal resurrections, Dr. Cummings, a pre-millennialist, says as follows :

"The moment that the cloud wafts Christ on its wings from the throne on which He now sits, and brings Him within the range and the attraction of the orb on which we now stand—that instant every grave that has a saint beneath it, though the ocean's pressure or the Alpine hills and avalanches be upon it, shall split asunder, and its awakened dead shall come forth ; and every grave that contains the dust of an unrenewed and unconverted man—let it be covered with a beautiful tablet, or inscribed with holy epitaph—let it be a cathedral vault, or marble mausoleum—be it what it may,—the summons will be unheard, and the dead dust that is there will lie as still and as quiet as the dead in the churchyard, were you or I to say to them, 'come forth.' You will see emerge from one grave a cloud of saints that have heard the sound of the Saviour's voice in its inmost caverns, and rise to reign with Christ a thousand years ; and you will see the graves of the dead, who are not in Christ, remain still and motionless, as if the wind only swept over them. But the living, what is to be their case ? 'The dead in Christ shall rise first,' says the apostle ; 'and we, which are alive and remain, shall be caught up to meet the Lord in the air.' What a sublime spectacle will that be ! What awful and startling severances ! I look into that home : one rises as he hears a mysterious bidding, and ascends under a mysterious attraction, and meets the Lord in the air—the mother is taken, the daughter is left ; or two rise, and the rest remain."

As far as the living are concerned, it is supposed they will be awed into submissiveness. Mr. Haslem says :

"Christ besought men to accept His grace, and it was a failure. When He comes He will require and command them, and that will succeed." There is no Scripture for that view.

Opposed to this view we present the one held by Post Millennarianists which is in harmony with the position taken early in this discussion, viz.: Christ is now exalted on the throne of mediatorial power, and will reign thus till the world will potentially be subdued. The world will grow, nay, is *growing better and better* as the mighty leavening power of the Gospel spreads through the preached Word. Both Jews and Gentiles will be converted, but in Christ's spiritual kingdom there will be no temporal exaltation and preference of persons or classes. "The mountain of the Lord's house will be established in the top of the mountain," and there is the end of our disputes, quarrels, pride, sectarianism, selfishness, vain glory; the end of despotism on the part of the rulers, and of insubordination in the subjects; the end of the toils of slavery, and the sufferings of martyrdom; the end of Popery, Puseyism, Paganism, and Mohammedanism,—the Missal, the Breviary, the Shaster, and the Koran. This spiritual blessedness will pervade the earth. The converted Jew, who my opponent said would not receive the Gospel, will, of course, do his part in the great work.

"That great rainbow of the covenant, that starts from the cross, vaults into the sky, and sweeps over the throne, shall complete its orbit, and rest again upon the ground, and Christ and Christianity shall be all and in all. Then shall the desert rejoice and blossom as the rose. Then the tree of life shall be where the cypress is. Then shall nations sing God's praise, and Zion recount God's marvels. Then shall history retrace, with new joy, God's footprints.

Then shall the glory of Jesus sparkle in the dewdrop, and in the boundless sea ; in the minutest atom, and in the greatest star ; and this earth, re-strung, re-tuned, shall be one grand Æolian harp, swept by the breath of the Holy Spirit, pouring forth those melodies which began on Calvary, and shall sound through all generations.

“The purest and most powerful form of Christianity the world has ever seen will spread over the earth ; the great mass of mankind will enjoy the benefits of Christian education ; universal peace and prosperity will prevail over the earth ; some will refuse to submit to Christ and persist in their rebellion, so that Christ will find some unbelief and opposition when He comes to raise the dead and judge the world. After the judgment of all mankind is completed, then Christ will deliver up the mediatorial kingdom to the Father, and all shall enter upon the eternal dispensation, when the righteous will enjoy the bliss of heaven, and the wicked will suffer the misery of hell.”

On the principle that “the beginning is half of the whole,* I have taken pains to give clear views of both sides at the start ; notwithstanding some may think the caution bell, mentioned in Wayside Notes, of “Moody *v.* Varley,” is ringing too long in my ears.

According to my custom, I will take Mr. Varley on his own ground. He said, “You are now in the twenty-fifth chapter of Matthew.” “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at

* Plato.

midnight there was a cry made, Behold the bridegroom cometh ; go ye out to meet Him."

I do not understand what monopoly Mr. Varley has to this parable. I cannot find any support for his position. Several parables delivered by Christ were intended not only to teach the doctrine of His second coming, but to illustrate some of its circumstances, and especially to set before His people the necessity of being always found ready for it ; such are the parables of *the virgins* ; of the *nobleman* going into a far country, and delivering his goods into the hands of his servants for improvement,—and his return and reckoning with them. And then the direct application of it to His coming in glory, to judge all nations, and reward every person according to his works. We have acknowledged the fact of Advent, but claim that it will be to judgment.

Is not that the lesson we learn from these parables? Take the one of the virgins. Surely the foolish virgins must represent the wicked—they were shut out. Dr. Clarke says : " In this parable, the bridegroom is generally understood to mean *Jesus Christ*. The *feast*, that state of felicity, to which He has promised to raise His genuine followers. The *wise* or *prudent*, and *foolish virgins*, those who *truly enjoy*, and those who only *profess* the *purity* and *holiness* of religion. The *oil*, the grace and salvation of God ; or, that faith which works by love. The *vessel* the *heart* in which this *oil* is contained. The *lamp*, the profession of enjoying the burning and shining light of the Gospel of Christ. *Going forth*, the whole of their sojourning upon earth." There is no such period as a thousand years intervening between the Advent and the judgment. Take the parable of the talents and we have it still plainer, that the Advent and general judgment are closely connected.

It has been objected that the resurrection of both is not always mentioned.* *e.g.*, 1 Cor. xv.

It is sufficient to say that the wicked will not arise on the same principle of union with Christ.

There is another passage, viz., 1 Thess. iv. 16 : "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first."

The conclusion come to by Mr. Varley and his party is that there are two separate resurrections. Though the wicked are not mentioned we are not to conclude, therefore, that they did not arise at the same time. But why are the "dead in Christ" spoken of as rising "first"? They are not brought into contrast as is evident by the context both before and after.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede (R.V.) them which are asleep." (1 Thess. iv. 15.)

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord." (1 Thess. iv. 17.)

The antithesis is between the living being changed and the dead in Christ being raised first, *i.e.*, before the living are changed. Thus the Apostle is consistent with himself : "We must all appear before the judgment seat of Christ that every one may receive the things done in the body according to that he hath done whether it be good or bad." (2 Cor. v. 10.)

As an evidence that the wicked as well as the righteous

* That is of the nature as objections to atonement. See Chap. V. of "Moody v. Varley."

will be there, he adds : " Knowing, therefore, the terror of the Lord we persuade men."

" So then every one of us shall give account of himself to God. We shall all stand before the judgment seat of Christ."

" As for what is called the ' rapture of the saints ' and their lengthened sojourn in the air while the judgments are going on down below, all that we have to say is, that it is entirely an invention of their own without the slightest foundation in the Scripture."*

Phil. iii. 11 : " If by any means I might attain unto the resurrection of the dead."

I really cannot see what this passage has to do with the present discussion, and yet Dr. Cummings recognizes it as an impregnable fortification.† He, in order to fortify his fortification (?) has to introduce the first resurrection idea, a thing it has nothing to do with. The peculiarity is as to the nature, not to the time of the resurrection, and I have no space for side issues.

" Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess. ii. 3, 4.)

Adventists expect that Antichrist in the temple at Jerusalem will be destroyed. How absurd for Mr. Varley and his friends to look for Christ to come at any hour to destroy Antichrist, a " real person in human form," when, as a

*Rev. J. Gall.

† " Lect. on Apoc.," p. 471.

matter of fact, there is no restored temple, much less does Antichrist reside in the temple !

"Consistency, thou art a jewel." This is a good introduction to those passages we are now coming to, in which we must be careful about too literal an interpretation. In view of the vastness of this subject, I must call your attention to my Preface. The same holds good in regard to the next few passages I intend to call your attention to.

In regard to the passage in hand, I have to say, this word "temple" has a variety of applications. Christians are temples, the Church is a "temple." We have already called your attention to the blessed state of the millennial time: "Many shall run to and fro, and knowledge shall be increased." (Dan. xii. 4.) "The knowledge of the Lord shall cover the earth as the waters cover the sea." Isa. xi. 9.) To adopt the figurative style of prophecy, "The heavens," under the Messiah's reign, "shall pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." (Isaiah.)

What is this man of sin? The usurpation of authority against God. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." (Ver. 7.) How shall all this mystery of iniquity be taken out of the way? Mr. Varley says, "By the personal coming of Christ." Nay! But rather, "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (Ver. 8.)

What is the "spirit of His mouth" but the "word of His mouth?" "So shall my word be that goeth forth out of my

mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree : and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "Destroy with the brightness of his coming," may be understood of the fulfilment of such prophecies which speak of the great spiritual influences, under the figure of light, which are to be brought to bear upon the world, through the Church, at the beginning of the millennium ; and thus the "man of sin," as a system, be destroyed by the brightness of Christ coming in His Gospel.

Now, the way is clear for the Church to work along Gospel lines, as she is now doing, till the structures of Antichrist on every shore, shall be levelled to the dust ; * that the delusions of Mohammedanism shall be scattered to the winds of heaven ; that paganism, which for ages reigned and triumphed over the minds and consciences of men, shall be extirpated from the face of the earth, and that whatever stands opposed to the mediatorial authority of the Redeemer shall, according to the expression of the prophet Daniel, be given to the devouring flames.

* As to the overthrow of Popery, Dr. Clarke says : "I, however, am not so much concerned as to *when* Popery shall end, as I am in the certainty of its overthrow. Popedom still exists, and it cannot be denied that this apostasy is making the most strenuous efforts to regain its former power ; but in spite of these spasmodic efforts for enlargement, Popery is in its 'dotage' ; and all its struggles to regain its former power, shall prove only like the convulsive throes of a dying man, for sure as the unerring word of prophecy, Antichrist is destined to fall, and the signs of the times indicate that the day cannot be very far distant when the shout of joy and exultation shall be heard, '**BABYLON THE GREAT IS FALLEN ! IS FALLEN !**'"

Jude says: "I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Vers. 5, 6.)

As this passage under review is the only one Mr. Varley and his party make any attempt to prove the falseness of our position by, that Antichrist and all of Christ's enemies will be made His footstool before He rises from the mediatorial throne at the right hand of the Father, it behooves us to make haste slowly. The point they contend for is "destroy by the brightness of His coming." Hence they claim that it will take the awe-striking appearance of Christ to "destroy His enemies." We find, however, the Revised Version spoils their claim by rendering the passage: "Bring to nought by the manifestation of His coming." This makes a vast difference. Dr. Doddridge says "to bring to nought" means "to divest a thing of some power which it formerly had, reducing it to an incapacity of exerting that energy any more." That is all we claim for the Gospel to do with its enemies, and that before Christ leaves His "mediatorial throne."

"The Gospel is the power of God unto salvation, to every one that believeth, to the *Jew* first and also to the Greek."

Awhile ago I presented the words of Dr. Cummings, as to the wicked remaining in the tombs while the righteous were being raised. We will now consider this deafness on the part of the wicked under those circumstances, and see how it holds out.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.) " And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Dan. xii. 2.) It is quite plain that both of these passages speak of but one resurrection. Both classes are raised at once. I do not understand how language could be plainer.

We considered the parable of the virgins awhile ago, and referred to that of the talents. We will now consider this latter more fully.

" When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats : And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into eternal (R.V.) punishment, but the righteous into eternal life." (Matt. xxv. 31-34, 41, 46.)

Look how these events are connected. There are no two separate resurrections taught here. Neither are there two advents taught. The parable of the virgins taught about meeting the Lord ; but the idea of swinging up in the air for years is not thought of. The words of Rev. J. Gall fit in here : "The idea of going to meet a person on his way, and stopping at the place where they happened to meet, is

unparalleled in Scripture. The ten virgins went out to meet the bridegroom, but formed part of the escort that accompanied him to the bridal feast."

I certainly would conclude from this and kindred passages that Christ will just have left the mediatorial throne and come down to earth "with a shout, with the voice of the archangel, and with the trump of God."* "All that are in the graves," good or bad, "shall hear His voice to come to judgment." The millennium will have preceded this advent of Christ.

"Before him shall be gathered all nations," good and bad, "and he shall separate them one from another, as the shepherd divideth his sheep from the goats." †

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God ; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." ‡

As we read on, we find that the judgment of both classes will be at the same time. "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." (2 Tim. iv. 1.) See also Acts x. 42.

APPEAL TO DANIEL.

Of course, Mr. Varley could not get through without referring to Daniel. All right, I follow on!

We have already seen by a quotation that Daniel is no

* 1 Thess. iv. 16.

† Matt. xxv. 32.

‡ Rom. ii. 5-8.

help to him. Let us not forget that we are now in one of the most symbolic books of the Old Testament.

I need not go into the chronology of this subject, for it does not concern us in this discussion with Mr. Varley so much to know when Christ will come, as what He will do when He comes. Indeed, in regard to this subject, I feel to agree with Rev. H. Lanton, when he says: "Where historians and learned men differ so much, as to the *time* when the little horn arose, and the kingdoms represented by the three horns, it would be presumptuous for us to decide, and it might lead us into an error similar to that into which others have fallen, when they have fixed particular dates to the events predicted by Daniel, and from thence made their calculations as to when Christ is to come." *

I have space for only a few passages claimed to be most favourable to our opponents: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 13, 14.)

I will use this passage as a centre, and all I have to say on Daniel will cluster around it. Here we go as far apart as the poles. Of course, they lay hands on this passage as a strong support of their Adventism. Anything and everything that has the appearance of a man in a cloud must be thrust into this advent craze. Here we have the error of too literal an interpretation. They are not so

* "Second Advent Lectures," p. 100.

keen for the "literal" when we meet with similar language in Rev. vi. 2: "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."*

The whole of the Old Testament may be looked upon as a portraiture of the coming Messiah, and such was the case here in Daniel.

Notice the difference between the symbolic language of the thirteenth verse as compared with the plain language of the fourteenth verse.

Both Daubuz and Bishop Newton remark, "that it is the custom of the prophets, first to describe an event in the language of symbols and afterwards to represent it in plain ordinary words." Thus, in the passage just cited, the first verse is clothed in the emblematic language of the East; but the second is expressed literally and is explanatory of the meaning of the former. In regard to this symbolic language of "riding upon the clouds," Dr. Moore observes, in his prophetic alphabet that "it signifies success against our enemies, and enlargement of power." In confirmation of this I give the words of Achmet as quoted by Dr. Lancaster: This ancient writer says, that "according to the usage of the Persians and Egyptians, 'a king's riding upon the clouds,' is interpreted of foreign nations serving him, of his ruling over them and of his being exceedingly prosperous and successful."† In confirmation of these we have the following: "The burden of

* This prophecy, says Daubuz, denotes the rapid progress of the Gospel. Anciently a horse was not used for the convenience of riding, nor subjected to the drudgeries of agriculture. He was employed in war alone. Hence he became a symbol of conquest. To evince this, Dr. Lancaster refers to the prophecies of Scripture and the oneirocritics of the East. White, he observes, is the symbol of prosperity.

† "Achmetis Oneirocritica," p. 164.

Egypt. Behold, the Lord rideth^u upon a swift cloud, and shall come into Egypt : and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." (Isa. xix. 1.)

We learn from the passage from Daniel under review that the religion of Jesus Christ will obtain a signal triumph over all His enemies. We have this presented in the following : "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. ii. 35.)

To show that I am not misjudging these men whom I oppose, I give a quotation from Dr. Priestly, an advocate of these views Mr. Varley is contending for.

After mentioning that the feet and the toes of this great image unquestionably represented the present kingdoms of Europe, the Doctor goes on to say : "From Daniel's interpretation of this vision it may be clearly inferred that the forms of government, ecclesiastical and civil, which now subsist in Europe, must be dissolved ; but that something very different from them and greatly superior to them, more favourable to the virtue and happiness of mankind, will take place in their stead. That this is the meaning of the prophecy can hardly be doubted by any person who shall give the least attention to it." *

This gloomy state of affairs finds a parallel in the words of Mr. Varley. He referred to the same subject, and told us that the present governments will be dissolved. "There will be no Czar of Russia," nor "Emperor of Germany." "There will be no Queen Victoria," nor "King of Prussia."

* "Justitutis," Vol. II., p. 426.

Christ will sit on His throne in Jerusalem and rule the whole earth. The reader will see how determined Mr. Varley is that Jesus Christ shall have the distinguished honour (?) of sitting on a few rocks at Jerusalem and reigning on this earth.

He claims that He got defeated the first time, as we noticed in the other discussion, and now he takes the Advent line, *i.e.*, two-thirds of his hour's talk at Chicago was along the first line, and the balance along this Advent line. As already stated in these articles, Queen Victoria would not feel much honoured in coming to reign on one of the islands of the St. Lawrence. The contrast would be just as great. While it is true we are not beneath His notice as long as He can do us good, just as the loving earthly physician feels it a pleasure to leave his mansion to go down among the poor to do them good, yet he would not go with them to reside always. He might clean and adorn their little cottages "ever so grandly," still they would be too small for him. So it is with the Lord Jesus Christ. I have never fully fathomed, "God so loved the world," and, "So great salvation."

"Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought."

In regard to this image and the little stone, Bishop Chandler observes: "To the Jews we might on these points appeal. Ask them what is meant by the stone, and they answer as one man, the Messiah. Go to the image that the stone smote on the toes, and they are as unanimous in saying, it is the Roman Empire which must be, therefore, still in being according to their sentiments."* I have not room

* "Defence of Christianity," p. 100.

for further consideration of Daniel, than to say that the interpretation that the stone represented Christ's kingdom, and the image represented the four great monarchies, viz., the Babylonish, Medo-Persian, Macedonian and the Roman, and that the Kingdom of Christ will destroy the others, and ultimately triumph over the earth, agrees with other parts of the Word, *e.g.*, v. 44. (Psa. xxii. 27 ; lxxii. 8, 11, 17 ; Isa. ii. 2-4.)

THE GIBRALTAR OF ADVENTISM NEXT TO BE CONSIDERED.

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. Blessed and holy *is* he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx. 1-6.)

I have been considering the most difficult passages in the Old Testament, from our standpoint. I now resume those of the New. When we went to Daniel, we observed that

"it is one of the most symbolic books of the Old." I here come to that of the New. The results of our investigations in Daniel ought, at least, to remind us of the consideration necessary in the investigation of highly figurative language.

This passage before us may be considered the Alpha and Omega of Adventism, and it is such only because of its extreme symbolism, which always needs much caution and comparison with plain passages of Scripture.

It may put us on our guard, at the start, to notice that our Lord's second coming is not mentioned once in the whole passage, neither is there a passage in the whole Bible which connects his coming with the thousand years' reign of the saints. Hence we deny the personal reign of Christ on earth as a theocratic king.

It is certain, as we have proven, that two resurrections, one at the commencement of the millennium and another after its close, are not supported by plain and unsymbolic parts of the Bible. The words of Mr. Brown will be read with profit: "It is very strange that the resurrection of the righteous a thousand years before the wicked, if it be a revealed truth, should be announced in *one* passage only, when the subject of a resurrection is so often mentioned. The resurrection is a theme upon which the apostles delighted to expatiate, yet, while they point out the nature, grounds and connection of the resurrection with the second coming of Christ, the doctrine of a *first* resurrection has not dropped from their pens."*

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead

* "The End," p. 249.

which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 12, 15.)

The objection may be raised that this last quotation is from the same symbolic book that was guarded against above. True, but it has not the same symbolic air to it. As this quotation is immediately preceded by the one under consideration, and as this is a prophetic book, I think it stands us in hand to consider what both Daubuz and Bishop Newton agree on, as stated before, viz., that "it is customary with the prophets first to describe an event in the language of symbols, and afterward to represent it in plain ordinary words." Here we have the whole thing in a "nutshell." No one will contend that the "great chain in the angel's hand" is a literal chain. Just as Daniel described things to transpire between his day and the close of the Jewish dispensation at the destruction of Jerusalem, so does John the Revelator in regard to the Christian dispensation.

Application. 1. Who or what is represented by the "angel" who came down from heaven, in first verse?

In "Illustrations of Prophecy," we read : "An angel in the prophetic style expresses everything which brings a message from God." A more extended view of this subject consists in the authority from Heaven to the ministers of the Gospel—angels of the churches*—to preach the Gospel. It may single out more particularly one or all of the reformers of the 16th century. Others go back as far

* Rev. i. 20 ; also Dan. xii. 3.

as Charlemagne. I think rather the former. The latter was not spiritual enough. Probably all combined.

2. By the "key" of the bottomless pit is determined by what is meant by the latter. We find the words "bottomless pit" occurring in four chapters of Revelation—the ninth, eleventh, seventeenth, and twentieth—and means the abyss (see R.V.) of paganism. It does not mean the same as the "lake of fire" mentioned in the 10th verse. Confounding these two has made much trouble—the "key" to preach the Gospel to pagan nations, *i.e.*, authority to do so. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life. And who is sufficient for these things?" (2 Cor. ii. 15, 16.) See also Rev. iii. 7.

3. By the chain is meant the power of the Gospel; for what is liberty to the sinner is bondage to Satan. (Rev. xiv. 6.)

4. By the dragon is meant all forms of opposition to Christianity, as paganism, etc., etc. This brings us back to the highly symbolic twelfth chapter of Revelation (which see), and brings us into a field of investigation too extensive to any more than scan over. By the woman in the first verse is evidently meant the Church of Jesus Christ. Dr. Clarke says, "most commentators are agreed in this." By the "moon under her feet," Bishop Newton understands the Jewish typical worship. Very good! "Being clothed with the sun is a striking emblem of Jesus Christ, the Sun of righteousness, the light and glory of the Church."* The point I wish to call your special attention to is in the third verse: "And there appeared another wonder in heaven; and behold a

* Rev. Dr. Clarke.

great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

"The dragon here is a symbol of the heathen Roman Empire."* Thus our way is clear. The "dragon" is in an unrestricted sense emblematic of Satan, the common enemy of mankind entrenched behind, and in, the various forms of ignorance, error and superstition the apostle speaks about as follows: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. vi. 11, 12.)

Notice, it is the "armour of God," and we are to put on the whole of it and keep it bright by prayer.

"Soldiers of Christ, arise,
And put your armour on,
Strong in the strength which God supplies
Through His eternal Son:
Strong in the Lord of hosts,
And in His mighty power,
Who in the strength of Jesus trusts,
Is more than conqueror.

"Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole:
Indissolubly joined,
To battle all proceed;
But arm yourselves with all the mind
That was in Christ, your Head.

* Rev. Dr. Clarke.

It is because of this symbolism that the devil is spoken of as the serpent that tempted Eve.

5. The angel laying hold of the dragon teaches us the aggressive duty of the Church, "Go ye into all the world," etc. Here are the marching orders for the army of God: Attack the enemy as intruders in this God's world.

"And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword."

That was the type, here is the antitype: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds: Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

6. "Bound him a thousand years."

For an explanation of "binding and loosing," see Vicegerency in Chapter IV. of "Moody v. Varley."

Rev. Matthew Henrico says: "We have here a prophecy of the *binding of Satan*, for a certain term of time in which he should have much less power, and the Church much more peace than before. The power of Satan was broken in part by the setting up of the Gospel kingdom in the world; it was further reduced by the empire becoming Christian; it was yet further broken by the downfall of the mystical Babylon; but still this serpent had many heads, and when one is wounded, another has life remaining in it. Here we have a further limitation and diminution of his power."

It affords me great pleasure to give the following view, for, although I have the courage of my convictions, I must

confess some anxiety in presenting my views on this great twentieth chapter of Revelation. Dr. Clarke says: "This, and what is said in verses 3, 4, 5, refers to a time in which the influence of Satan will be greatly restrained, and the true Church of God enjoy great prosperity, which shall endure for a long time. But it is not likely that the number a thousand years is to be taken literally here, and *year* symbolically and figuratively in all the book beside. . . . There is no doubt that the earth is in a state of progressive, moral improvement, and that the light of true religion is shining more copiously everywhere, and will shine more and more to the perfect day; but when the religion of Christ will be at its meridian of light and heat we know not."

7. Reigned with Christ a thousand years. As far as chronology is concerned, I have said it is not necessary to go into that in this discussion with Mr. Varley. I am still of that opinion. I think, however, that in this, as in other respects, errors to an untold extent have grown out of the literal application of dates in symbolic language. On account of this, we have the array of disappointments mentioned at the beginning of this reply. There are many instances of people losing their minds and lives. I believe that by a "thousand years" we may understand an indefinite period of time. It is a well-acknowledged fact that the number "seven" is such.

Dr. Clarke says upon the words, "reigned with Christ a thousand years": "I am satisfied that this period should not be taken *literally*; it may signify that there shall be a long and undisturbed state of Christianity; and so universally shall the Gospel spirit prevail, that it will appear as if Christ reigned upon earth, which will in effect be the case; because His Spirit shall rule in the hearts of men, and in

this time the martyrs are represented as living again, their testimony being revived and the truth for which they died, and which was confirmed by their blood, being now everywhere prevalent."

8. "Loosed a little season" and "falling away." The literal interpretation of these passages and inferences from them have lead our opponents to fearful conclusions about the wonderful diminution of the godly just at the close of things—conclusions which have left all who advocate them exposed to the jeers of infidels, who are only too glad to fling inconsistencies in the face of the Church.

I cannot believe that after Gospel truth has prevailed, and shed its holy and benign influences over mankind till the whole lump is about leavened, that then there will be a reaction, and the genuine servants of Christ will be reduced to a small number, a little flock, a diminutive camp. I cannot believe that then the vast population of the globe shall be suffered to fall again under the infernal government of destructive passions, and follow the dictates of the prince of the power of the air, and the spirit that worketh in the children of disobedience. After the evils which have afflicted this world, and converted it into a dreadful pest-house, shall be swept away, I cannot believe that they will be allowed to recover their former range that they may commit their ravages again. I cannot believe that violence and impiety, oppression and slaughter will any more have permission to involve the human race in widely-extended scenes of guilt, calamities and woe. I rather believe that in the preceding chapter, first and tenth verses, Christ is congratulated for His victory over His enemies, and the more extensive progress of His religion. Opposition is, however, not yet totally ended. Idolatry again lifts its head and new errors are propagated, as mentioned in the passage

before us—viz., xx. 3—for a little season, and there will be a slight “falling away,” but truth prevails.

9. First Resurrection. We have seen that our opponents lay down as their first resurrection theory, “One in this life, which is spiritual and synonymous with conversion.” Studying the matter all over, I am inclined to look upon the matter in that light.* “On such the second death hath no power.” I can have no sympathy with the idea that the martyrs reign with Christ in any sense only the spiritual.

The word resurrection, or similar words, is used in the Scripture as setting forth a spiritual change, *e.g.*, St. Paul speaks of the conversion of the Romans from Paganism to Christianity as a resurrection from the dead. He says : “Yield yourselves unto God, *as those that are alive from the dead.*” (Rom. vi. 13.) Again, in his Epistle to the Ephesians, he quotes the words : “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.” (Ver. 14.) And did not our blessed Lord teach the same great truth, when He said to Martha, “I am the resurrection and the life ; he that believeth in me, though he were dead, yet shall he live,—and whosoever liveth and believeth in me shall never die.” (John xi. 25, 26.) To be converted to God, through faith in Christ, is to be raised from the dead,—and then it may be said to a multitude, “and you hath he quickened, who were dead in trespasses and sins ;” and that multitude may respond, “God, who is rich in mercy, for his great love wherewith he loved us,

* The reader will not misunderstand me here ; for this does not touch the main points of difference between Mr. Varley and myself. And, again, what he might pronounce conversion, I might pronounce only a huge scare ; for no man will be converted after Christ leaves the mediatorial seat. Thus we may agree only in the form of expression after all.

Even when we were dead in sins, hath quickened us together with Christ." (Eph. ii. 4, 5); and also, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live." (John v. 25.)

Thus we have considered what has been termed the "Gibraltar" of Adventism. There is one important lesson which presents itself to our minds in view of the application of symbolic language which has been so mischievous to the people : Be careful about literalism.

"He saw the souls of those who had been previously put to death for the cause of Christianity, according to the cruel edicts of pagan emperors. He then saw those who worshipped not the beast, and were suffering under papal persecution, as confessors and martyrs in defence of the pure, unadulterated religion of Jesus : Waldenses and Albigenses in France and Italy, Lollards and Wickliffites in Germany and England, and Hussites in Bohemia. He next saw those who lived and reigned with Christ, the Reformers, Luther, Calvin, and Melancthon, with their holy and blessed phalanx of combatants against the forces of the man of sin, who enjoyed the presence and approbation of their Redeemer, who were patronized by Him, who were elevated to seats of authority, who were enabled successfully to encounter their adversaries mustered in great numbers and bent on their destruction, and who ultimately triumphed over all the principalities and powers of Rome." *

They were to be priests of God—Christians having enjoyed the first resurrection of regenerating grace. I do not believe there shall be a literal resurrection of bodies from the dead of persons who had suffered martyrdom, or any others before the general resurrection. The Church will

* "Illustrations of Prophecy."

go on with her work possessing the martyr spirit, and may be known as such, just as John the Baptist was of the spirit of Elijah and was called by that name. (Mal. iv. 5.) See also Matt. xi. 14. Since we have symbolic language to deal with we might as well use it, especially when we harmonize Scripture thereby.

"What is the consequence of making it a rule to interpret prophecy literally? So completely does this method of explication, when applied to many of the predictions of Scripture, alter their genuine import, and such an air of wildness and improbability does it impart to them, that it is likely to materially promote the cause of infidelity. Instances of this it would be easy to accumulate. Were there not access to another mode of interpretation, the figurative and symbolic, the steadiest and most confirmed faith would be startled and stand in suspense."*

We mentioned one instance awhile ago in which our opponents flinched from the literal application. We give another: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." (Rev. xiv. 14.) And still another: "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse-bridles, by the space of a thousand and six hundred furlongs." (Rev. xiv. 19, 20.)

The blood of all the people in the world would not furnish a hundredth part of that quantity. We rather understand it to be a metaphorical representation of the complete and final overthrow of Popery, Mohammedanism, Pagan-

* Rev. J. L. Towers.

ism and Infidelity before the conquering power of the Gospel of Love.

Of course they say that must be figurative. Why not allow that the "angel's coming down with a chain in his hand" is the same?

The moral laws Deity has established afford continued evidence against Mr. Varley's contention for literal interpretation.

Here I present the view of Archdeacon Paley :

"Were the proof of revelation irresistible, it would restrain the voluntary powers too much ; would not answer the purpose of trial and probation ; would call for no exercise of candour, seriousness, humility, inquiry ; no submission of passions, interests, and prejudices to moral evidence and to probable truth ; no habits of reflection ; none of that previous desire to learn and to obey the will of God, which forms perhaps the test and the merit of the virtuous principle. Irresistible evidence would confound all characters and all dispositions, would subvert, rather than promote, the true purpose of the Divine councils, which is not to produce obedience by a force little short of mechanical constraint (which obedience would be regularity, not virtue, and would hardly perhaps differ from that which inanimate bodies pay to the laws impressed upon their nature), but to treat moral agents agreeably to what they are ; which is done, when light and motives are of such kinds, and are imparted in such measures, that the influence of them depends upon the recipients themselves."*

As we saw in the other discussion, "Salvation by mere manifestation† is not God's plan of saving sinners," so we say in this, Christ put His disapproval on it by asserting :

* "Evidences of Christianity," Vol. II., p. 368.

† See Manifestation theory, Chap. III. of "Moody v. Varley."

"Neither would they be persuaded though one rose from the dead." All of God's threatenings are merciful revelations of the penalty man has exposed himself to by transgression, that he may be induced to be reconciled to God, but those manifestations in revelation are not salvation. (For a further consideration of this, see our Conclusion.)

Other reasons we give that the Advent is post-millennial are found from the tenth verse to the end of the chapter.

1. The devil was sent to his own place. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." What is the use of him staying around when "they who are holy shall be holy still, and they who are filthy shall be filthy still"?

2. The judgment seat was erected, and the general resurrection took place. "And I saw a great white throne, and him that sat on it, and from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened (books of dispensations and records) and another book, which is the book of life," etc. (Rev. xiv. 11, 12.)

3. The final separation will take place. "Whosoever was not found written in the book of life was cast into the lake of fire"—the place prepared for the devil and his angels, with which powers man has become allied by sin.

"Woe to the men on earth who dwell,
Nor dread the Almighty's frown;
When God doth all His wrath reveal,
And shower His judgments down!

"Sinners, expect those heaviest showers :
 To meet your God prepare !
 For, lo ! the seventh angel pours
 His vial in the air.

"Lo ! from their seats the mountains leap,
 The mountains are not found,
 Transported far into the deep,
 And in the ocean drowned.

"Who then shall live, and face the throne,
 And face the Judge severe ?
 When heaven and earth are fled and gone,
 Oh ! where shall I appear ?"

"Then cometh the end when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. . . . The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. xv. 24, 28.)

What about those written in the "Lamb's Book of Life" ?

"Firm in the all-destroying shock,
 May view the final scene ;
 For, lo ! the everlasting Rock
 Is cleft to take us in."

4. The last reason I give is the view given in the eighth and ninth verses of the following chapter. I call your attention to the latter : "Come hither, I will show thee the bride, the Lamb's wife." We get a glimpse of the same blood-washed throng, only in diminutive number, before the final scene, viz., in Rev. vii. 13, 14 : "And one of the

elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"Out of great distress they came,
Washed their robes by faith below."

For these reasons, as well as for many I have not space to give, I believe the Advent will be post-millennial.

CHAPTER VI.

WHAT have the following to say about the views advanced by Mr. Varley?

Rev. J. L. Towers: The literal construction of texts is, I apprehend, the grand source of error on this subject. Strange is the length to which this mode of explanation has been carried by very sensible writers, who, upon this topic, appear to have altogether forgotten that the prophetic Scriptures are conspicuously characterized by highly figurative language. The same men, who uniformly acknowledge all the former part of the Apocalypse to be written in a symbolic style, when they come to the last three chapters, appear all at once to change their method of explication, and in a great degree interpret it according to the letter. Many of the ancient fathers, from carrying this to its full extent, brought discredit, not only on themselves, but on the book of Revelation itself.

Rev. J. S. Douglas, A.M., M.D.: Would it not be

utterly derogatory to Christ's glorious majesty to come and reign in Zion? His glory, as seen in heaven, could never be borne on earth by men in their mortal bodies!

Dr. Jortin: The too literal expounding of a passage has "produced strange and precarious notions amongst ancient and modern Christians concerning the millennium: thus it has been supposed that Christ shall come and reign personally on earth a thousand years, that the old Christian martyrs shall rise again to reign with Him, that the Jews shall have a temple rebuilt, and a temple-service renewed."*

Rev. Mr. Stephens: As a proof that rational ideas prevailed over one hundred and forty years ago, I present the following extract from Mr. Stephens: "For the nature of this kingdom, we desire that we may not be mistaken. We do not plead for a personal reign, nor a literal resurrection of the martyrs, nor a confluence of all sensual delights, as many have done. That which we principally stand for is the universal subjection of the nations to the laws of the Gospel, and the rest of the Church from such persecutions as have been in all anti-christian times."†

Rev. Thomas Jeffery: "As the Gospel was plainly fitted for the use of all mankind, so nothing can seem more reasonable and fit, than that, some time or other, it should be known to all."‡

Rev. Mr. Gray: However, the doctrine of the millennium may be understood, "it is clear that the prophetic declarations promise the universal establishment of Christianity, in purity and truth, to be preceded by the fall of that anti-christian power, of which the character is described as so repugnant and hostile to the spirit of the Church."§

* "Rem. on Eccl. Hist.," Vol. II., p. 424.

† "A Calculation of the Number," etc., p. 91.

‡ "Christianity the Perfect. of all Rel.," p. 98.

§ "Gray's Discourses," 1793, p. 316.

Rev. Mr. Pyle, on this Rev., p. 37, says: "Christ shall reign in the hearts and holy lives and examples of His followers."

This is along the Gospel line we are contending for.

Dr. Pope: Speaking of the millennium, he says: "The main foundation of the system is the Apocalyptic passage, which is thought to predict the binding of Satan a thousand years, the first resurrection of martyrs, and other elect saints who reign with Christ upon the earth, the subsequent loosing of Satan for a season, a final apostasy, and the coming of the Redeemer to vindicate himself and His Church. Now, we have seen that our Lord expressly speaks in one and the same discourse of a first resurrection (understood spiritually), and of a second resurrection (understood physically). If we apply the same principle here, this much-contested symbolical prophecy is made perfectly harmonious with the rest of Scripture, and the most substantial ground of the pre-millennial advent is taken away."*

CONCLUSION.

Thus we have considered this Second Advent business in its most important aspects. We did not set out with the idea of exhausting the subject in all its bearings, but principally in this, as a reply to Mr. Warley.

1. Does God intend to convert the world by the means of the Gospel as presented by the Church, as at present organized only with increased power and efficiency, or are these lines to be abandoned except as a matter of pretence,

* Pope's "Compend., Vol. III., p. 398.

and we wait for the Lord to come and accomplish the work by His fiat power? If the latter, a natural question arises (and has particular force in Mr. Varley's case, as he denies vicarious suffering): Why was that not done without the humiliation of Christ as taught in the Bible? We have pointed out that Christ will not leave the mediatorial throne till His enemies are made His footstool. The inevitable conclusion come to is, that it must be accomplished by the Gospel.

2. Is His coming to be an atonement or was that finished on the cross? We have pointed out that the object of His return will be different from that of His incarnation, *e.g.*, "After a long time the lord of those servants cometh and reckoneth with them." (Matt. xxv. 19.)

3. We have also considered the Bible teaching in regard to watching for Christ, and that considering the amount of work to be done, it was impossible for Christ and the Apostles to encourage the people in gazing instead of working.

We have also pointed out that expectancy on the part of the Church for Christ's return is only incidental in her life's work, just as the return of an earthly master is only an incidental expectancy on the part of harvesters, but forms no part of reaping the crop.

4. We have pointed out that because of the nature of the millennium glory, and the work to be done during its progress requiring the mediations of Christ, it must of necessity precede the Advent, and consequently that the latter is post-millennial.

5. We have concluded that, because of the quick succession of the advent, resurrection and judgment, as taught us in the Bible, there will be but one advent and general resurrection, and that they will be for general judgment to close

up the affairs of earth, and declare to the universe that the "Judge of all the earth doeth right."

6. While, as intimated before, it was not my intention to treat the subject, in my limited space, in an exhaustive manner, yet I think I have picked out the most difficult passages of Scripture from our standpoint, being most favourable to my opponent. I have done but very little in seeking out their weaknesses of fortification only as they presented themselves by the way. There is one, however, I think I will brush up a little at this late hour, viz., "If there is to be a millennium of a thousand years with Christ and His own people in the midst of the earth, how is it that when Satan shall be loosed that there shall be found a people in the four corners of the earth called Gog and Magog, who shall be gathered together in battle, and war against the saints of God in the resurrection body, and that people are as the sand of the sea in number?"

I have an idea that my friend will find the need of the symbolic, instead of the literal, interpretation before he gets through with it. I think Gog and Magog would be better with the Gospel than the personal reign of Christ and His saints. The Gospel is God's plan!

7. We have also considered the increased efficiency on the part of the Church, as reported by our own Missionary Secretary and the Superintendent of the British and Foreign Bible Society, both giving accounts of unprecedented success. The outlook is most hopeful, and I think it would be the height of folly to abandon our work and go to gazing. Some think it would be great honour bestowed on the God-head to have Christ come with such power to bring men to submissiveness.

I am not of that opinion. I understand that the God-head is pledged along the line of the Gospel and Mr.

Varley's position is a reflection on the Deity, *e.g.*, "For when God made promise to Abraham, because he could swear by no greater, he swear by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife." (Heb. vi. 13-16.)

"They who are of faith are children of faithful Abraham."

Paul then draws his conclusions from the oath made to Abraham. "Wherein God willing," etc. . . . "That by two immutable things in which it was impossible for God to lie we might have a strong consolation," etc. Here is the pledge of God: "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." (Psa. ii. 8.) The preaching of the Gospel is in every respect a Divine agency.

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter i. 20, 21.)

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. . . . For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!"

Here we find the Gospel provided, and provision for extending it. Thus the Gospel being God's remedy for sin, He is pledged to its perpetuity.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

"Thou canst not toil in vain ;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garnerers in the sky."

8. Mr. Varley's fiat notion is out of accord with man's free will. God has ever recognized this freedom. Even in the case of Saul of Tarsus (which has been freely used by our opponents as a rock for the support of their notions), there was freedom of choice, for he says : "I was not disobedient to the heavenly vision."

Saul was convinced by the "vision" that Jesus of Nazareth was the Messiah. Then he made an intelligent choice of Christ and His cross that he may realize in due time Christ and the crown.

We called your attention some time ago to Christ's reproof to Peter, to "put up the sword." We see the same absence of force in the following : "And he did not many mighty works there because of their unbelief." We see the same recognition of man's co-operation being required by the following : "For unto us was the Gospel preached as well as unto them ; but the word preached did not profit them, not being mixed with faith in them that heard it."

We see free will in God's toleration of the following :

WORK AND RUIN.

The drink bill of the nation is over \$1,000,000,000, all of which has to come out of the productive earnings of the people. The costs to take care of the paupers, imbeciles, insane and criminals, the loss of work and the accidents caused by drink, amount at a low estimate to \$400,000,000 a year. Add these together, and we get \$1,400,000,000 as the yearly drain which the liquor traffic imposes on the

country, or more than one-ninth the entire productive capacity of the nation. In other words, the people of the United States work one day out of every nine to keep the gin mills running!

Remove the curse.

9. This fiat notion is not calculated to develop spirituality. It causes fear, and, from Mr. Varley's standpoint, is without provision to change the heart and give love. It is a glorious fact that Christ dwells in every believer, for if any man hath not the Spirit of Christ he is none of His. We are commanded to grow in grace, which implies calmness. There is a remarkable passage in the Old Testament about the Spirit of God. It says, "Then will I sprinkle clean water upon you, and ye shall be cleansed from all your filthiness. A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you, and cause you to walk in my ways, and ye shall keep my judgments and do them."

We need the Holy Ghost for the development of Christian character, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and self-control. By this marvellous transformation, beholding as in a glass the glory of the Lord, I am changed into the same image from glory to glory as by the Spirit of the Lord. Thus finding grace to help in time of need, we go from strength to strength, till we all appear in Zion, when we will declare, "Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

GENERAL CONCLUSION TO THE TWO PARTS.

Ere I lay down my pen, I wish to express my gratefulness to God for His blessings afforded, and pray their accompaniment with this book, wherever its winding course may be. I trust that at the close of the perusal of these pages the confidence of the reader in God, in the Bible, and Christianity will be increased, as that of the author been has in their production. The blessed Bible, first presented to me, when but a boy, by my now octogenarian mother in her life and precepts; second, by the late Dr. Rice, when President of the Wesleyan Methodist Church, at my ordination, accompanied by these words: "Take thou authority to preach the Word of God and administer the holy sacraments in the congregation," never appeared in its transcendent greatness and grandeur as at the present time.

A word to the undecided for Christ. We are willing to grant the fullest liberty for inspection of Bible truth, but do not spend the whole day of life inspecting. When in my father's store, at home, it was no trouble to show goods, if people meant business. Some people, in regard to salvation, are like those shop-runners who spend all day examining goods at stores, and wind up by taking home with them a bunch of fire-crackers,—explosives. Be careful about taking with you to the judgment seat the explosives of sin in your hearts. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God. Who will render to every man according to his deeds." (Rev. ii. 5, 6.) "Seek first the kingdom of God." Don't wait till you know all about theology. It is all summed up in these two: (1) Man a sinner, (2) Christ a Saviour. Why take long to decide? It does not take long to decide between

honour and disgrace, wealth and poverty, health and sickness, smile and frown, welcome and rejection ! So, in this matter of salvation, let each unsaved one ask :

“ Why should I till to-morrow stay
For what thou wouldst bestow to-day ?
What thou more willing art to give
Than I to ask, or to receive ?

“ This moment, Lord, thou ready art
To break, and to bind up my heart ;
To pour the balm of Gilead in,
Forgive, and take away my sin.

“ This is the time ; I surely may
Salvation find on this glad day ;
And knowing thee, my Saviour, prove
That thou art God, and God is love.”

“ The Lord watch between me and thee when we are
absent one from another.”—*Mizpah*.

FINIS.

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we are